

Constitution and By-Laws
of the Brethren in Christ Church

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CONSTITUTION
and
BY-LAWS
of the
Brethren in Christ Church



Revised 1924

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CONSTITUTION AND BY-LAWS
of the
BRETHREN IN CHRIST

INTRODUCTION

General Conference decision, 1922; General Conference Minutes, Article XVII, page 17.

"Decided that a compilation of those rulings and decisions, which are effective at the present time, be made from all our General Conference records; that said rulings and decisions be incorporated in booklet form with the Revised Constitution and By-Laws; that a committee of three be appointed to compile and publish this volume; and that it be financed from the General Executive Board Treasury.

Com. Appointed: **ENOS H. HESS, Chairman**
 JOHN LEBE, Secretary
 D. W. HEISE, Treasurer."

The duties of the Committee as above outlined were performed with the utmost care. It involved a careful study of Conference actions covering a period of fifty-one years. The rulings eliminated were considered to be of only temporary standing. The latest ruling on any particular question was considered valid and the former ruling on the same question was considered null and void. Where different rulings covered several phases of the same general question, a compilation was made so as to embody the several rulings under one article.

The Committee assumed the right to change the phraseology, but endeavored to keep the same sense intact. Condensation of expression was practiced wherever possible.

The suggested revisions were presented to the

General Conference of 1923, Art. 7, page 7 with permission of districts to suggest further change by Sept. 1, 1923. The final action in confirmation was passed by General Conference of 1924.

CHARTER

In the Court of Common Pleas of Dauphin County, of March Term, 1904. No. 206.

And now, this 2nd day of May, A. D., 1904, the within Charter and Certificate of Incorporation having been presented to me, a Law Judge of said County, accompanied by due proof of publication of the notice of this application as required by the Act of Assembly, I certify that I have examined and perused the said writing and have found the same to be in proper form, and within the purposes named in the first class specified in Section second of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled, "An Act to Provide for the Incorporation and Regulation of certain Corporations," approved April 29th, 1874, and the supplements thereto, and the same appearing to be lawful and not injurious to the community, I do hereby, on motion of John C. Nissley, Esquire, on behalf of the petitioners, order and direct that the said charter of "The Brethren in Christ" aforesaid be and the same is hereby approved, and that upon the recording of the same and of this order, the subscribers thereto and their associates shall be a Corporation by the name of "The Brethren in Christ" for the purposes and upon the terms therein stated.

By the Court,

(Signed)

GEORGE KUNKEL,

Judge.

May 2, 1904, entered in the Court of Common
Pleas to No. 206, March Term, 1904.

JOHN K. ROYAL,
Prothonotary.

STATE OF PENNSYLVANIA }
DAUPHIN COUNTY } ss.

Recorded in the office for Recording Deeds, etc.,
in and for the County of Dauphin, in Charter Book
G, page 302, etc.

Witness my hand seal of office, this third day of
May, A. D., 1904.

HENRY M. STINE,
Recorder.

CONSTITUTION

ART. I.

NAME

This Church organization shall be called the Brethren in Christ, in the United States of America (and in the Church extension in Canada, officially known as Tunkers.)

ART. II.

OBJECT

The object of this organization is for worshiping the Almighty God, and for disseminating the Gospel of Christ.

ART. III.

CHARTER MEMBERS.

There shall be five charter members.

ART. IV.

CLASSIFICATION OF MEMBERSHIP.

The membership shall be composed of officials and lay members.

Officials—Local.

There shall be Bishops, Ministers or Elders, and Deacons.

Officials—General.

1. Executive Board.
2. Foreign Mission Board.
3. Home Mission Board.
4. Examining Board.
5. Publication Board.
6. Sunday School Board.

7. Beneficiary Board.
8. Educational Board.

AMENDMENTS

ART. V

No amendment or repeal can be made to the constitution of the Brethren in Christ Church as originally adopted, except by an appeal to and consent of the court through which the original charter was obtained.

BY-LAWS

of the

BRETHREN IN CHRIST CHURCH

ART. I.

OFFICIALS AND THEIR CLASSIFICATION.

BISHOP: Pastoral and ministerial supervision and participation, presiding officer at church councils and ceremonies.

MINISTER or ELDER: Pastoral and ministerial participation and official duties of bishop temporarily upon consent of church or bishop.

EVANGELISTS: Preaching the Word in various fields as opportunity affords.

DEACON: Pastoral assistants, overseers of finances, including the needy, supervision of church ceremonies and duties of minister or elder temporarily.

DEACONESS:

FOREIGN MISSIONARY: Spiritual and intel-

lectual enlightenment and industrial exemplar to heathen.

HOME MISSIONARY: Spiritual enlightenment and humanitarian alleviation for the needy.

ORPHANAGE WORKERS: Temporal, intellectual and spiritual oversight of orphans and dependent children.

Art. 19, p. 33, conf. min. 1919.

ART. II

OFFICIALS AND THEIR QUALIFICATIONS

Bishop

Sec. 1.

There shall be one Bishop for each respective District, providing that District is not under the oversight of another District.

Qualifications.

Sec. 2.

The qualifications of a Bishop should be what the Apostle Paul declares in his first letter to Timothy, in the third chapter, and he shall be elected from among the Ministers in such District.

Ministers

Sec. 3.

The qualifications for a Minister, from a doctrinal stand-point, should be the same as for a Bishop. However, he necessarily must be in a position to give evidence of a New Birth, of an untainted faith in the Trinity—Father, Son, and Holy Ghost, an untainted faith in the Deity of Jesus Christ, an untainted faith in the Personalities of Father, Son, and Holy Ghost, an untainted faith in the cleansing Power of the blood of Jesus Christ, an untainted

faith in the doctrine of Sanctification, as adopted by the church, and that no salvation is obtained through works.

Deacons.

Sec. 4.

The qualifications for Deacons should be as outlined in I Tim. 3:8-12.

ART. III

DUTIES OF OFFICIALS

Sec. 1

Bishops

It shall be the duty of the Bishop to take the oversight of the Church or congregation in his District or charge; to preside at all Council meetings; to take a general oversight of the work under his supervision in celebrating the Eucharist, in the administration of Baptism, in receiving or disfellowshipping members, in solemnizing marriages, and ordaining officials regularly elected or accepted by the district who have proven themselves to the satisfaction of the majority of the membership.

Ministers.

Sec. 2.

It shall be the duty of Ministers to preach the gospel of Jesus Christ, to solemnize Marriages, and in the absence or by advice of the Bishop, or consent of the Church, to perform all duties of the Bishop for the time being. It shall be the duty of the ministers to visit the members as often as possible or consistent, and ascertain their spiritual condition, and give such pastoral encouragement and advice as may be essential for the upbuilding of the body.

Deacons

Sec. 3.

It shall be the duty of Deacons to visit all the church members in their respective Districts at least once a year; to ascertain the condition of the poor and infirm in their District, and to report it to the Church for disposition; to attend to the local duties of their charge as authorized by the Church; to make collections of moneys as authorized by the Councils, and to make such disbursements as are necessary and essential to the sustaining of the Church Organization, and report the amount of collections, expenditures, and balance on hand, and the general spiritual condition of the members, to the respective yearly District Council meetings. They shall also officiate in worship in the absence of a Minister.

ART. IV.

ELECTION OF OFFICIALS.

Election Board

Sec. 1.

(a) All elections for officials shall be conducted by the Bishop or Overseer in charge with at least two assistants with the privilege that, if the proper persons are not available in the district he can select assistants from another district.

(b) All elections for officials shall be held by a private ballot. The plurality method of election shall be used, except as otherwise agreed upon by the voting body. The majority method being permissible.

Method of Election.

Sec. 2.

Every member in full fellowship, and above twelve years of age, of a district, or part of a district as

agreed upon, shall be entitled to a vote. No votes shall be counted until all have had an opportunity to vote, whereupon the votes shall be counted by persons in authority and the result announced by the proper officials.

Election Tie

Sec. 3.

(a) A tie vote in the election of officials shall be decided by lot, except where local conditions as determined by the election board warrant a different method.

(b) In determining of the lot, slips of paper twice the number of the tie vote shall be sealed in separate envelopes and the word "elected" shall be written on as many papers as there are officers to be elected. Each member in the tie vote shall then draw two envelopes at different times; the one drawing first shall, the second time draw the last and the one drawing the "elected" paper shall be declared elected.

Term of Office.

Sec. 4.

(a) The officers of the Church, shall hold their office during life or good behavior, except in case of physical or mental disability as determined by the local or general church body.

(b) Officials moving, carry with them no official privileges into the district where they locate, except by the consent of that district.

(c) The privileges of officials or missionaries only extend over such fields or work as the appointing power or agent has jurisdiction. Art. 40, sec. 8, p. 52, conf. min. 1920.

Compensations and Reimbursements

Sec. 1.

Compensation for services in church work is scriptural and may be granted under such terms and conditions as may be mutually agreed upon by the parties concerned.

Sec. 2.

Any member or board attending to church duties, when called upon by individuals or districts, which necessitates the outlay of money, shall be reimbursed for the same by the individual or district requesting the service.

ART. V.

Salaries.

Sec. 1.

No stipulated salaries shall be paid any officials for ministerial services.

Sec. 2.

Any member attending to Church duties which necessitate the outlay of money shall be reimbursed for the same.

Sec. 3 .

If a person needs support while engaged in Church duties, it shall be considered scriptural and ordained of God for the Church to provide for such things as are consistent for his support.

ART. VI.

General Church Boards and Their Duties Term of Office

The term of office for members on the General Church boards shall be as many years as there are

members in the Board, not to exceed five, subject to re-election, appointments to be made in successive years by General Conference for the expired terms on the respective Boards.

General Executive Board

Sec. 1.

(a) The General Executive Board shall consist of five members, of whom not less than two shall be Bishops, and all of whom shall be members of good standing in the church. The order of election shall be Chairman 1924, Assistan Chairman 1925, Secretary 1926, Assistan Secretaray 1927, Treasurer 1928.

Membership on the General Executive Board disqualifies the same person from holding membership in any other general church board at the same time. Art. 9, sec. 4, p. 16; conf. min. 1919.

(b) General Conference shall fill the annual vacancy by electing one of two nominees, selected by the nominating committee.

(c) In case of a tie vote, the Moderator shall decide by means of a lot.

(d) In case of death or resignation of a member of the Board, the remaining members of the Board shall elect a substitute to serve until next convening General Conference, when the vacancy shall be filled in the manner as above outlined.

(e) In isolated cases, or where it would be expensive for the members of the General Executive Board to serve, the Board shall have the privilege of substituting members who meet the required qualifications, such substitutes to report their work and decisions to the General Executive Board for record.

Duties of the General Executive Board.

Sec. 2.

(a) The Duties of the General Executive Board shall be to consider questions in dispute in any of the respective Districts of the Brotherhood, which shall be submitted to them for consideration. If the said Board cannot agree or render a decision, and think it advisable, they can refer the matter to General Conference for further consideration, or if their decision does not meet the approbation of the appellant or defendant, either one shall have the privilege of appealing to General Conference for final decision.

(b) It shall be the duty of the General Executive Board, thru the Chairman, to call special meetings or councils in a District in the Brotherhood where questions have been appealed to the Board either by the District or by persons in the District, for disposition of such questions. No questions shall be appealed to the Board unless General Conference is too remote for the needs of the case.

(c) Questions pertaining to a District to be appealed to the General Executive Board must be countersigned by one or more of the officials in the District. When a personal question in a district cannot be disposed of by the church or the officials, said question may be referred to the General Executive Board, providing three members in good standing in the district will act as sponsors of the question. If the Board considers it advisable or consistent, such questions may be entered for appeal. However, it is the consensus of opinion throughout the Church that no question should be appealed to the

General Executive Board until other resources as to Church rules and regulations have been exhausted.

(d) It shall be the duty of the General Executive Board to estimate the expenses of their Secretary for stationery and clerical work, traveling expenses to and from General Conference, and traveling expenses for members of the Board when called to attend to General Executive Board work thruout the Brotherhood; and to recommend such apportionments or assessments as they deem necessary for the expenses of the ensuing year to General Conference for final approval or correction.

General Church Boards having no treasury shall have their incidental expenses such as postage, stationery, etc., paid by the General Executive Board. Art. 20, sec. 4, p. 64, conf. min. 1917.

(e) It shall be the duty of the General Executive Board to assist the General Conference Secretary in tabulating and arranging in suitable resolutions, questions for General Conference, to be forwarded in a tentative edition to the respective Districts not later than the first day of May in each Conference Year.

(f) Any obligations, officially entered into by the General Executive Board of the Brethren in Christ Church during Conference or between Conference shall be binding on the Brethren in Christ Church without confirmation of any General Conference, excepting purchasing or selling of Real Estate, which must first be ordered and confirmed by General Conference.

(g) The General Executive Board shall assist in the financing of General Conference when districts inviting General Conference need financial assistance. Art. 17, p. 59, conf. min. 1917.

Duties of General Executive Board Officials

Sec. 3.

(a) Chairman. It shall be the duty of the Chairman to call regular and special meetings, to preside at all meetings, to cast the deciding ballot in case of a tie vote, to sign all legal documents in their proper and legal form, and enter satisfactory record of any obligations that may require the release of any Church property thru the General Executive Board, by order of General Conference.

(b) Asst. Chairman. It shall be the duty of the Assistant Chairman to preside in the absence of the Chairman, but he is not authorized to sign any legal documents which require public record.

(c) Secretary. It shall be the duty of the Secretary: 1st., to keep a record of all Church property thruout the Brotherhood in general, with the name, location, and approximate value of the grounds and buildings, belonging thereto, together with the names and addresses of the respective Trustees of such Church property, and enter on the general records any changes that are made from time to time, and render a condensed report of the same to General Conference of the Brethren in Christ, setting forth in tabulated form the reports of the different Districts thruout the Brotherhood, in the published Conference Minutes; 2nd., to keep a correct record of the different State and District Councils, of questions concerning the Brotherhood at large, which have a bearing on Church polity, doctrine, and tenets; 3rd., to tabulate and index the work of the General Executive Board in a comprehensive form, for convenient reference; 4th., to perform all the clerical work pertaining to reports, correspondence, Executive Board Meetings, and report

the work of the General Executive Board thruout Conference year to the following General Conference; 5th., to preserve and affix the seal of the Brethren in Christ Church and attest his signature to all legal documents, including transfer of deeds of General Church property.

(d) Asst. Secretary. It shall be the duty of the Asst. Secretary to serve in the absence of the Secretary and perform all such duties which are enjoined upon the Secretary, with the exception that the general records shall be kept in custody by the Secretary, unless otherwise ordered by the General Executive Board.

(e) Treasurer. It shall be the duty of the Treasurer: 1st., to hold such moneys as may be derived from the sale or disposition of the Church or Mission properties, the proceeds of which are to be reinvested for some other church work or properties; 2nd., to hold the money raised for general church expenses as provided under Art. V .Sec. 2; 3rd., to pay out money for authorized expenses on a voucher duly signed by the Chairman and Secretary and to have his accounts properly audited.

ART. VII

FOREIGN MISSION BOARD.

Sec. 1.

The Foreign Mission Board shall consist of seven representative members of the Brotherhood, who shall be chosen by the nominating committee and confirmed by General Conference.

Duties of the Foreign Mission Board.

Sec. 2.

It shall be the duty of the Board to consider applicants having a proper recommendation from their

home district and a proper health certificate. If the applicant is considered favorable, the Board shall recommend him or her to the Examining Board for examination on doctrine. If found sound in doctrine the applicant may be recommended by the Foreign Mission Board to General Conference for confirmation as a prospective Foreign Mission worker. The ordination, time and conditions of departure and field of labor shall be at the discretion of the Foreign Mission Board.

Sec. 3.

The Foreign Mission Board shall organize by electing one of their number as Chairman, one as Secretary, and one as Treasurer.

(a) The Chairman shall call, and preside at, all sessions of the Board, cast the deciding ballot in case of a tie vote, and sign all vouchers for the payment of money.

(b) The Secretary shall keep a record of the proceedings of the Board pertaining to their work at General Conference from year to year, and shall inscribe on the annals or records of the Board the field work of the different missions established in foreign countries, the names of the different foreign mission workers, their age, home residence and date of sailing, time of services on the field, records of returns and furloughs, etc.

(c) The Treasurer shall be the custodian of all funds that are intended for Foreign Mission use, and pay out money only on vouchers signed by the Chairman and Secretary of the Board. He shall have his accounts properly audited and shall keep the Brotherhood at large informed of the conditions of the Foreign Mission Treasury by a quarterly report in the Evangelical Visitor of total receipts and

disbursements, with balance on hand, and make such general appeals for the replenishing of the Foreign Mission Treasury from time to time as may be expedient.

Sec. 4.

It shall be the duty of the Board to submit a report of their proceedings to the respective General Conferences from year to year, and to accept such rules and decisions of General Conference as may be decided on by that body.

Sec. 5.

It shall be the duty of the Board to see that the Bishops of the different Districts thruout the Brotherhood shall appoint solicitors in their respective Districts, whose duty it shall be to solicit funds for Foreign Mission purposes and forward such funds to the Treasurer of the Foreign Mission Board.

Sec. 6.

The secretary of the Foreign Mission Board shall take cognizance of the needs of missionaries on furlough and supply them from the Foreign Mission Board treasury in such amount as may be determined by the Board. Art. 70, p. 111, conf. min. 1916.

Sec. 7.

The Foreign Mission Board is enjoined to recognize the need and supply the demand for medical missionary work at an early date; but they should not neglect nor discourage the teaching of the doctrine of divine healing by faith in Christ Jesus. Art. 55, sec. 7, p. 110, conf. min. 1917.

Duties and Privileges of Foreign Missionaries

Sec. 8.

The length of service that entitles a missionary to a furlough shall be seven years on the field, exclusive of time of travel to or from the field.

Eighteen months from the date of arrival shall be considered the furlough period. The period of time of service and furlough may be varied according to circumstances and conditions by consent of the Foreign Mission Board or the Executive Board on the field.

Notice of intention of furloughed missionaries to return to the field must be given to the Secretary of the Board immediately upon arrival. Art. 36, sec. 6, p. 45, conf. min. 1921.

Sec. 9.

Applicants for Foreign Mission work should not be over 35 years of age. Exceptions may be granted by the Foreign Mission Board. Art. 38, sec. 8, p. 40, conf. min. 1922.

Sec. 10.

The children of missionaries, of school age, shall be granted the sum of \$150.00 annually as an educational fee up to the time of their graduation from high school, the same to be paid out of the general foreign mission treasury. Art. 40. sec 5, p. 51, conf. min. 1920.

Sec. 11.

Persons who have been given credentials and labored under the auspices of the Foreign Mission Board and have been supported from the Foreign Missionary Treasury, who later abandon the work under the supervision of the said Board and engage in mission work elsewhere shall be required to refund such percentage of all benefits received, as the

Foreign Mission Board may determine. Art. 38, sec. 11, p. 40, conf. min. 1922.

Sec. 12.

Ministers in the foreign field shall have the right to use the title of "Reverend" in order to intelligently appear before the government officials in their business relations. Art. 38, sec. 4, p. 38, conf. min. 1922.

ART. VIII.

HOME MISSION BOARD.

Sec. 1.

There shall be a Home Mission Board consisting of seven members, representative of the Brotherhood.

Duties of the Board.

Sec. 2.

(a) It shall be the duty of the Board to consider applicants for Mission work having a proper recommendation from their home district. If the applicant is considered favorable, the Board shall recommend them to the Examining Board for examination on doctrine. If found sound in doctrine the applicant may be recommended by the Home Mission Board to General Conference for confirmation as a prospective home mission worker.

The ordination time and conditions of initial service, and field of labor shall be at the discretion of the Home Mission Board.

(b) It shall be the duty of the Board to render an account of all contributions during the previous year and of all disbursements which shall have been made, and report the same with the balance on hand to each respective conference.

(c) It shall be the duty of the Board to have general oversight of the various city missions that are operating under General Conference authorization, and report the work of the same, including finances, to General Conference.

(d) It shall be the duty of the Board to properly provide for the extension of the Church in new territory which may obtain through the efforts of evangelistic workers.

Sec. 3.

All calls for tents, tent meetings, evangelists, workers, etc., depending partially or wholly on the Home Mission Board for support, and all applications of evangelists and workers shall be made to the Home Mission Board. Art. 49, p. 57, conf. min. 1918.

Sec. 4.

Districts wishing to carry on a tent campaign within their territory, who are financially able, are urged to support such campaigns apart from the Home Mission Board as much as possible. Art. 37, sec. 7, p. 37, conf. min. 1922.

Sec. 5.

(a) The Home Mission Board shall have charge of the appointment of overseers for mission districts. Requests for certain overseers by a given mission district shall be submitted to Conference through the Home Mission Board.

(b) Upon proper investigations the Home Mission Board is authorized to proceed in the organization of a new district unless the territory is located near enough to a district already organized to be made a part of that district; in which case the Board shall co-operate with the district in properly

providing for the extension territory and report their work to General Conference for confirmation.

Art. 37, sec. 8, p. 37, conf. min. 1922.

Duties and Qualifications of Home Mission Workers. Sec. 6.

(a) Applicants as Home Mission Workers, who have first been recommended by the District in which they hold membership as Home Mission Workers, to the Home Mission Board, and have passed a satisfactory examination by the Examining Board, also been confirmed by General Conference, and ordained as Home Mission Workers shall be authorized to do Home Mission work. This work may consist of teaching the Word, visiting the sick and poor, soliciting them about their salvation, presenting the need of salvation to the unsaved, holding open-air and street meetings, providing there is no regular organization in the District of the Church in that place which is supposed to take charge of that work, and if such work is prosecuted by any District, that such Home Mission Workers shall labor in harmony with the Church in the District.

(b) They are also authorized to conduct prayer meeting appointments in homes, providing there is no church organization in the District that has charge of such prayer meeting arrangements; and if the Church has such arrangements, that such Home Mission Workers shall act in harmony with the church having charge of the religious work in such places.

(c) Home Mission Workers shall under no conditions operate at any place or in any District, without the knowledge or consent of the Home Mission

Board; and if any expense is incurred by Home Mission Workers in the prosecution of their work, such expense shall be regulated as may be deemed consistent by the Home Mission Board. It shall be deemed consistent for the Home Mission Board to exercise jurisdiction over Home Mission Workers so that the work may not be lagging nor over-done by inconsistent methods or persons.

(d) Brethren who have been duly accepted and ordained as Home Mission Workers shall have the privilege of exercising the ministry of the Word under the direction and consent of the authority having jurisdiction over the territory in which they are laboring.

Evangelistic Workers

Sec. 7.

(a) The basic requirements for an applicant for general evangelistic work shall be that of a regularly ordained minister in good standing in the Church.

(b) The applicant shall present a recommendation from his home district as pertains to his call to the Home Mission Board who shall, if they deem proper, recommend him to the Examining Board for examination on doctrine. If found sound in doctrine the applicant may be recommended by the Home Mission Board to General Conference for confirmation as a qualified Evangelistic worker.

(c) The General Evangelistic Worker shall report the nature and extent of all his work to the Home Mission Board and be directly responsible to the Board when laboring in new territory.

(d) It shall be the duty of Evangelistic Workers to make special efforts by appointments in public

services thru the preaching of the Gospel to call sinners to repentance and present the Gospel according as it is understood, accepted, and adopted by the Brethren in Christ Church. No Evangelistic Worker shall be authorized to labor in any regularly organized district without the knowledge or consent of the church in such District, and if called by any District to labor in Evangelistic efforts, such District shall make provision for their needs and support for the time being, as may be considered consistent by the Church in the District.

(e) All evangelists, workers, etc., sent out under the direction of the Home Mission Board shall keep an itemized account of all expenses, etc., incurred while on the field and all deficiencies not met by freewill contributions shall be paid out of the Home Mission Treasury.

(f) Wherever conditions are favorable all new fields shall be organized and a church established. Art. 49, p. 57, conf. min, 1918.

(g) If an Evangelistic Worker shall enter into new territory and be instrumental in assembling a body of believers, he shall not be authorized to establish a new District without the consent of the Home Mission Board and confirmation of General Conference.

(h) If any Home Mission Worker or Evangelist should become tainted with any strange doctrines or with a teaching not consistent or in keeping with the adopted tenets of the Church, such person shall be consistently dealt with by the Home Mission Board who shall investigate at once and if found guilty of teaching doctrine foreign to that which is accepted by the Church the commission of such person shall immediately be with-drawn and he shall

not be allowed to exercise in evangelistic efforts, until the matter can be further investigated by General Conference or by the General Executive Board. Final disposition of such questions necessarily must be made thru General Conference, or the General Executive Board in case of emergency.

ART. IX.

EXAMINING BOARD

Sec. 1.

There shall be an Examining Board composed of five members, three of whom shall be Bishops, and two of whom may be chosen from the Ministry. The personnel of the committee shall be in harmony with all the adopted doctrines of the church.

Sec. 2.

(a) It shall be the duty of the Examining Board to examine, on Bible doctrine as adopted by the Church, such persons as are newly elected or appointed as ministers or who may come recommended by the respective Mission and Beneficiary Boards, as prospective Mission, Evangelistic, or Orphanage workers. They shall re-examine all bishops, ministers, missionaries, and orphanage workers every three years. Art. 36, p. 39, conf. min. 1910; art. 18, p. 62, conf. min. 1917; art 8, p. 20, Constitution and By-Laws.

(b) The work of the Examining Board shall be considered final in reference to the examination of any church official unless the majority of the district in which the individual holds membership take exception. In such case the official shall have the right to petition the General Executive Board.

Certificates.

Sec. 3.

After the Examining Board finds such applicants sound in doctrine, they shall grant them certificates setting forth their qualifications; such certificates to be signed by at least three members of the Examining Board, and to be referred to the respective Board for disposition as embodied in their application.

Examinations.

Sec. 4.

The Examining Board necessarily should meet at General Conference, where all such applications should be made if possible; however, such an examination can be made by correspondence if the Board is satisfied to accept the same and the parties so applying are too remote to meet the Board in person.

Expenses

Sec. 5.

The expenses of the Examining Board incurred for postage, and stationery shall be met out of the General Executive treasury. If in line with their duties visits are necessitated, the expenses of such visits shall be met out of the same fund provided the district in which irregularities prevail, be unable or unwilling to meet such expenses. Art. 18, sec. 3, p. 62, conf. min, 1917.

Legal Right of Individual Appeal.

Sec. 6.

Where differences exist between individuals which necessitate the functioning of the General Executive Board as provided for under Art. 5, Sec. 2, a, b, c, the Executive Board in dealing with such conditions need necessarily in their opinion and rulings adhere doctrinally to the usages, tenets, and doctrines as previously passed upon and adopted by

General Conference. No reversal of decisions as passed upon by general Church Board directly governed by rulings, expressions and decisions of General Conference as accepted and believed in by the Brethren in Christ Church, can be considered legal. An appeal by an individual where the decisions have been rendered according to constitutional authority cannot be considered legal and need be given no official recognition. Art. 12, sec. 7, p. 21, 22, conf. min. 1918.

ART. X.

PUBLICATION BOARD

Sec. 1.

The Publication Board shall consist of seven brethren who shall be chosen as a representative body of the Brotherhood.

Duties of the Publication Board.

Sec. 2.

(a) It shall be the duty of the Board to organize at each General Conference as soon as appointed by Conference, as follows: Chairman, Assistant Chairman, Secretary, and Treasurer.

(b) It shall be the duty of the Board to inquire into the business conduct and qualifications of the Editor, and recommend methods of improvements when necessary to General Conference.

(c) It shall be the duty of the Board to recommend such person, as in their estimation will meet the required qualifications for an Editor, and submit said recommendation to Conference for approval or rejection.

(d) It shall be the duty of the Board to recommend an Associate Editor or Editors to General Conference for approval or rejection.

(e) It shall be the duty of the Board to fix a stipulated compensation for the Editor from year to year and to report to General Conference for approval or amendment.

Duties of Officials of the Publication Board.

Sec. 3.

(a) It shall be the duty of the Chairman or assistant Chairman to preside at all meetings.

(b) It shall be the duty of the Secretary to keep a record of the reports of the Editor of the Evangelical Visitor, as well as all other business transactions referring to the publication of the Evangelical Visitor, and render summary reports to General Conference for record on Conference Minutes.

(c) It shall be the duty of the Treasurer to receive all moneys for subscriptions to the Evangelical Visitor, or sale of Visitor products and to make payments of expenses incurred by the publication of the Evangelical Visitor, as well as other expenses; with the condition that the Treasurer, by an action and consent of the Board, shall be privileged to appoint the Secretary-Treasurer of the Publishing House to be the custodian of such funds and act on behalf of the Treasurer, including the proper auditing of his accounts.

(d) It shall be the duty of the Publication Board to oversee the operation of the Publishing House; to appoint the executive officers of the same; to examine the business methods and financial records of the same and present a summarized report of same to each General Conference.

ART. XI.
SUNDAY SCHOOL BOARD

Sec. 1.

There shall be a Sunday School Board composed of three representative members.

Lay members shall be eligible to the position.

Duties of the Sunday School Board.

Sec. 2.

(a) It shall be the duty of the said Board to seek to promote a wholesome and intelligent interest in Sunday School work through-out our entire fellowship. At least three principle objects shall be sought.

1st. Information. Complete information is the basis of intelligent action. They shall collect and preserve a complete list of all the Sunday Schools in the Church, also of all churches not at present maintaining Sunday Schools, also an accurate list of the names and addresses of all Superintendents of these schools. Through these Superintendents, the Secretary of the Board shall annually collect, tabulate and report to General Conference such statistical data as they shall deem advisable.

2nd. Education. By means of Conferences, Councils, or Institutes it shall be the duty of the Board to promote interest in the best ways of working in the Sunday School, and to promote interest in the establishment of new Sunday Schools. Such meetings can generally be most profitably and most inexpensively held in connection with the annual District Sessions of the State and General Conferences. They shall also seek to promote interest in, and knowledge of the best available Sunday School literature.

3rd. Inspiration. By means of public addresses, by a systematic annual visitation of all Sunday Schools, either in person or through substitutes, and through personal correspondence, and by any and all other legitimate means at the disposal of the Board, they shall seek to cultivate a closer fellowship among the Sunday School workers of our Brotherhood and to arouse increased interest in religious instruction and in the study of the Holy Scriptures.

(b) The Board shall arrange for and have charge of the Sunday School program on the afternoon of the preliminary day of General Conference.

Sec. 3.

The various Sunday Schools of the Church shall take at least one offering annually for the legitimate expenses of the Sunday School Board, the same to be forwarded to the treasurer of the Sunday School Board. Under legitimate expenses shall be included such means and methods as will best carry out the provisions as outlined under Sec. 2A, 1, 2, 3, and the traveling expenses of the secretary of the board to General Conference. Art. 20, p. 63, conf. min. 1917; art. 36, p. 45, conf. min. 1920.

Sec. 4.

The Sunday School Board shall appoint a district correspondent for each district whose duty it shall be to correspond with the General Sunday School Secretary in giving statistics and other information which may be deemed necessary for the advancement of the Sunday School work. Art. 26, sec. 2, p. 36, conf. min. 1918; art 35, sec. 7, p. 35, conf. min. 1922.

Sec. 5.

The standard for our Sunday Schools shall be the following:

1. Regular Missionary Instruction.
 2. Regular Missionary Offerings.
 3. Regular Temperance Instruction.
 4. Contributions to General Sunday School Fund.
 5. Home Department.
 6. Cradle Roll.
 7. Delegate to General Sunday School Conference.
 8. Definite decision for Christ.
 9. Weekly Teacher's Meeting.
 10. Teacher's Training.
 11. Systematic records.
 12. Systematic reports.
- Art. 40, p. 55, conf. min. 1921.

ART. XII. BENEFICIARY BOARD.

Sec. 1.

The Beneficiary Board shall consist of five representative members of the Brethren in Christ Church. Art. 9, p. 9, conf. min. 1920.

Sec. 2.

The Beneficiary Board shall be given one evening during the Conference period to present the needs of the Beneficiary work. Art. 14, p. 20, conf. min. 1920.

Duties and Privileges.

Sec. 3.

(a) Each district throughout the church shall contribute annually, by voluntary contributions to the general church beneficiary fund and special encouragement shall be given this fund until it shall reach a proportion large enough to insure extensive relief as outlined; and,

(b) Each district, as far as possible, shall pro-

vide for its own poor and legitimate church expenses as heretofore and that no district shall have access to the beneficiary fund until it shall have contributed to the support of its legitimate church expenses, (such as providing for its poor, for the relief of the ministry, send delegates to Conference, or communion services, caring for the public places of worship, etc.) an amount equal to at least three mills of its own total cash valuation.

(c) The officials in each district shall constitute a board in conjunction with the Beneficiary Board, who shall constitute the guardians and directors of the disbursements of the above fund.

(d) Each district or board wishing to draw from the beneficiary fund shall make application to the Beneficiary Board for printed forms which are to be signed by the bishop and one or more deacons of said district.

(e) It shall be the duty of this Board to solicit funds, bequests and endowments for the Beneficiary Fund.

(f) Returned or retired missionaries, indigent or disabled ministers and evangelists who are without means of support shall upon the recommendation of the district in which they reside be considered eligible to support from the above named fund.

(g) All worthy widows, orphans, invalids, or otherwise unclassified needy members who are without means of support shall, upon recommendation of the district in which they reside, be considered eligible to the above named fund subject to the restriction mentioned in (b).

(h) Funeral expenses of worthy members, or member's children, who are dependents whether under the jurisdiction of any district or otherwise,

who for any reason are financially unable to bear such expense, may be paid from the Beneficiary Fund, but no sum in excess of \$50.00 for adults and \$25.00 for children shall be allowed.

(i) No member who has not held membership with us as a people for a period of one year or more shall be eligible to benefits from the beneficiary fund except in the case of death as set forth in (h.)

(j) It shall be the duty of this board to educate the children of missionaries or other worthy members who are left without parental support and care to the extent at least of the eighth grade degree.

(k) It shall be the duty of this board to look personally into the needs, welfare and interest of all persons in the foregoing classifications, and as much as possible adopt or advise in each individual case, a plan or system whereby such individuals could at least in part or ultimately as a whole secure their own livelihood or render such other assistance as the Beneficiary Board may deem advisable.

(l) The Beneficiary Board shall have the right to visit the Church in general in behalf of the work coming under its jurisdiction. Art. 7, p. 9, conf. min. 1918; art. 4, pp. 6-9, conf. min. 1919; art. 39, sec. 2, p. 53. conf. min. 1921.

Sec. 4.

(a) Districts which draw support from the Beneficiary Board shall renew their application each conference year. Art. 34, p. 33, conf. min. 1922.

(b) The Beneficiary Board shall lay aside a certain per cent of their receipts as they may decide upon, and also receive gifts in their entirety if so

designated by the giver, to aid aged indigent ministers and missionaries, in such amounts as the funds at hand will justify. Art. 14, sec. 3, p. 23, conf. min. 1909; art. 6, sec. 4, p. 7, conf. min. 1921.

General Supervision of Orphanages and Orphanage Workers.

Sec. 5.

(a) The Beneficiary Board shall have general supervision of the orphanages and the orphanage workers of the church as pertains to the proper distribution and correlation of the different institutions under the control of the church; and to this end a member or members of the Beneficiary Board shall visit the orphanages of the church annually, or oftener if necessary.

(b) The Beneficiary Board may be appealed to or take the initiative in adjusting irregularities or difficulties in respect to the management or operation of the several institutions.

(c) The Beneficiary Board shall assist in the financing of the several institutions as there may be a need, in such ways as shall be mutually agreeable and consistent with the conditions that obtain, and is authorized to supply the personal needs of orphanage workers when such provision is lacking from the revenue of any particular orphanage.

(d) The Beneficiary Board shall keep a record of Home and Foreign missionary applicants that are available for orphanage work, and also receive applicants for orphanage work, and shall recommend or place them in the various departments of the orphanage work.

(e) The expenses of the Beneficiary Board incurred in the above outlined duties shall be met out

of the general fund of the Beneficiary Board. Art. 17, p. 30, conf. min. 1919; art. 33, p. 44, conf. min. 1920; art. 39, p. 53, conf. min. 1921.

Sec. 6.

(a) All prospective orphanage workers shall pass the required examination provided by the church for other officials and missionaries before receiving certificates or being regularly assigned to orphanage work. Art. 17, sec. 4, p. 30, conf. min. 1919.

(b) Qualified and certified orphanage workers shall have the privilege of ordination unto their specific work, but should not be required to be examined doctrinally and ordained for temporary service. Where the service is presumably for life or more than five years an ordination should be urged.

ART. XIII (a)

GENERAL EDUCATIONAL BOARD

Sec. 1.

The General Educational Board shall consist of five representatives, official or lay members of the Brethren in Christ Church. One member to be elected or reelected each year. Term of office five years.

Duties of General Educational Board

Sec. 2.

(a) To see to the proper correlation of the educational activities of the Church and to institute and foster such methods as will propagate and perpetuate the educational work to the highest interests of the church.

(b) To harmonize the work and operation of the various schools, as much as possible with the

tenents and doctrines of the church and to guard against wrong or false teachings and harmful, worldly tendencies.

(c) To receive and supervise an annual report from each school and report to General Conference.

(d) To see that each school is visited annually by two of its members or qualified deputies.

(e) To hold at least one meeting per year, a majority of the Board to constitute a quorum.

ART. XIII (b)

GENERAL CHURCH BOARDS.

Sec. 1.

(a) Incidental expenses such as postage, stationery, etc., of the different boards shall be defrayed by the treasury funds of said boards. For boards having no treasury the bills for incidental expenses shall be presented to the General Executive Board for payment. Art. 20, sec. 3, p. 64, conf. min. 1917.

(b) Each treasurer of standing Conference Boards shall be required to have his accounts properly audited by a capable auditor; said auditor's signature to accompany the treasurer's report. Art. 24, page 35, Conf. Min. 1923.

ART. XIV.

BUSINESS MEETINGS AND CHURCH DIVISION.

Sec. 1.

(a) The Church shall be divided into Districts or Mission Districts in each State. A properly organized District shall consist of at least one Bishop, one or more ministers, and one or more deacons, and until such officers are chosen, it shall be considered not

fully organized and shall be under the control of the State or Joint Council or under the Bishop of a nearby District and shall be called a Mission District. At least one Council meeting shall be held in each year, presided over by the Bishop or Overseer of the District.

(b) Secretary or Secretaries shall be appointed to keep a record of all the proceedings of the council. All matters of a local nature shall be considered and adjusted, but if a question cannot be decided, each respective District shall have the privilege to appeal said question to the General Executive Board, State or Joint Councils, or General Conference.

(c) District or state councils may appeal only to General Conference on questions pertaining to church doctrine and general church polity. They shall make no rulings on doctrine. Rules pertaining to local polity, shall not conflict with the rulings of General Conference.

(d) Aggressive movements involving questions of finance and moral obligations shall not be entered into in the name of the Church by individuals or districts without the proper sanction from those who would presumably share the responsibility of meeting the obligations thus incurred. Art. 58, p. 111, conf. min. 1917.

(e) Non-members may attend district councils by permission of the brethren in the district. Art. 7, conf. min. 1884.

Voting.

Sec. 2.

(a) In deliberations of Councils which are congregational in form, all members over twelve years of age, sisters included, in full fellowship in the given District shall have a voice or vote in all acts

passed on in the Council of said District. Bishops or overseers shall not vote on questions except in case of a tie. They shall have the privilege of expressing their opinion on questions under discussion before a vote is taken.

(b) Delegates shall be elected at each yearly Council, to represent said District at General Conference for that year. Each district shall be entitled to one delegate for each fifty members or fraction thereof. The traveling expenses necessarily should be paid by the district.

(c) No district shall have the authority to exempt itself from delegate representation to General Conference, but shall have the privilege of appealing for exemption to the General Executive Board. This granted, a district may appoint a delegate from another district as their representative. See Art. 24, p. 34, conf. min. 1918.

ART XV.

STATE COUNCIL.

Sec. 1.

(a) Each state or province, or two or more states or provinces jointly, shall have an annual Council previous to General Conference each year, and shall have the right to call special councils wherein matters pertaining to the State in general, and also questions appealed from different Districts, shall be considered. Said Councils shall be presided over by three Moderators, who shall be selected from among the Bishops of such State. If, however, there are not enough Bishops, at least one shall be a Bishop and the assistants may be chosen from ministers present. There shall also be a Reading Clerk, Secretary, and Assistant Secretary,

who shall keep a record of the proceedings of said Council. If such Council cannot decide on questions pertaining to the Church in the State, or on appeals from Districts, such questions shall be further referred to General Conference for final decision, but in no case shall any questions be appealed to General Conference that can be properly adjusted by either District, State, or Joint Councils.

(b) State, as well as District Councils, shall be congregational, unless otherwise agreed on by such Councils. However, officials are especially requested to be present.

(c) Each State or country not including Foreign Mission fields having a special State or Joint Council, may send a delegate-at-large to General Conference from year to year, who shall have charge of the petitions and work of the State Councils as pertains to General Conference in making such statements to General Conference as are necessary for the proper consideration of the different questions and petitions, who shall not be eligible to any restrictions from the State or Joint Council which he represents, pertaining to voting on any questions considered; and whose expenses should be paid by the State at large.

ART. XVI.

GENERAL CONFERENCE.

Sec. 1.

All matter for General Conference shall be reported to the General Conference Secretary not later than April 15 of each conference year. The General Conference Secretary and General Executive Board shall tabulate and publish all such work for conference so that it is in proper form for consideration, and send the same to the respective dis-

tricts throughout the brotherhood not later than May 1. Art. 38, p. 49, conf. min. 1909.

Distribution of Work

Sec. 2.

(a) Conference work pertaining to committees and boards shall be distributed amongst brethren who are not connected with the ministry, in so far as it is consistent and will not conflict with the Constitution and By-Laws. Art. 26, p. 107, conf. min. 1912.

(b) Duplicate membership on boards or committees having duties during the time of General Conference shall be avoided as much as possible. Art. 17, p. 31, conf. min. 1918.

Date of Holding Conference

Sec. 3.

The opening date of Conference may be varied from the third Thursday of May to the second Thursday in June in order to best accommodate the district holding the Conference with due consideration as to reduced railroad rates. Art. 13, p. 16 and art. 33, sec. 3, p. 38, conf. min. 1921; art. 29, p. 23, conf. min. 1922.

Registration of Members of Conference

Sec. 4.

(a) The General Conference Secretary shall provide for registration of all qualified members in attendance at General Conference.

(b) Only those persons who properly register shall be considered members of Conference; the registrants shall be present at all sessions of Conference or be represented by an accepted substitute, exceptions allowed only in case of board or committee meetings. Art. 28, p. 40, conf. min. 1920

Organization of Conference.

Sec. 5.

(a) General Conference shall be presided over by three Moderators—Moderator, First and Second Assistants.

(b) There shall be a General Conference Secretary elected for a period of five years from two candidates nominated by the appointing committee and who shall be subject to re-election.

(c) There shall be a Recording clerk to be chosen by the General Conference Secretary, Assistant Recording Clerk, and Reading Clerk chosen jointly by the Moderators and the General Conference Secretary. The appointments to be confirmed by Conference.

Method of Organization.

Sec. 6.

(a) Preliminary meeting. There shall be a preliminary meeting on the day prior to Conference proper, when an organization shall be effected by the election of a Chairman and Secretary, conducted by the Gen. Con. Secretary, at which meetings the rolls of the members of the different Boards shall be called by the General Conference Secretary, and vacancies shall be filled by members who are present, and reports of the different Boards and Committees having unfinished business shall be considered and tabulated for presentation to Conference.

(b) Sunday School Meeting. At the close of the preliminary meeting, the Sunday-School work, under the supervision of the Sunday School Board, shall be taken up and such work considered as may

have been previously arranged by the Sunday School Board.

(c) Ministerial Meeting. There shall be a Ministerial Meeting in the evening of the first day, the program of which shall be arranged by a Committee appointed by the preceding Conference for arranging of the Conference meetings.

(d) Conference Proper. On the second day of Conference, not later than nine o'clock a. m. the Conference proper shall be opened by a short Scripture lesson and prayer by one of the retiring Moderators, following which the retiring Moderators present shall proceed with an organization as follows.—

The retiring Moderators shall appoint two brethren who with the General Conference Secretary shall constitute the election board. A nominating ballot shall be held for Moderators, from among the Bishops present, by the election board.

(e) Every member of Conference, including delegates, church officials, clerical staff and members of the different Boards, have a voice in the organization, voting for one person only from among the Bishops, for Moderator. The five of those voted for having the highest number of votes shall be considered the nominees, whereupon a second ballot shall be held from the five nominees, and the one having the highest number of votes shall be declared the Moderator, and the one next to the highest, the First Assistant; and the one second to the highest, the Second Assistant; with the condition that if there should be a tie vote for either Moderator, or First and Second Assistant, the result shall be decided by drawing of lots by placing pa-

pers in a book with the words "Moderator," "First," "Second Assistant," as the case may be.

(f) The Bishop serving as Moderator shall not be eligible to re-election successively, but may serve in alternate years and hence, is not to be voted for in the nominating ballot in the year following his service as Moderator.

Instruction of Delegates

Sec. 7.

(a) Delegates to General Conference shall be uninstructed as to how to vote on questions before Conference except such questions as involve Church doctrine.

(b) On questions pertaining to Church and scriptural doctrines delegates shall vote according to the instructions of a majority of their constituents. Art. 35, p. 73, conf. min. 1916.

(c) One or more individuals should not distribute propaganda throughout the church for the purpose of gaining the ear of General Conference without due authorization. Matter for General Conference consideration shall be presented first to the local district or at a state or joint council. Art. 13, sec. 7, p. 18, conf. min 1920.

Method of Proceedings.

Sec. 8.

(a) Opening. The Moderator-elect, (or by his request, one of his assistants) shall read a passage of scripture suitable for the occasion, following which comments shall be made instructing the members of Conference as to their duties, conduct, etc.

(b) Roll Call. 1st. The Conference Secretary shall call the roll of all the delegates from the dif-

ferent districts, and if any are absent, Conference shall if considered advisable, fill the vacancy. 2nd. The different boards shall then be called and vacancies filled if necessary.

(c) Nominating Board. The Moderators-elect shall appoint a Nominating Board consisting of twelve representative brethren, who shall nominate members for the Executive, Home, and Foreign Mission, Examining, Publication, General Educational and Sunday School Boards, and the Board of Trustees of the Messiah Bible College and the General Conference Secretary every fifth year for the expired term on the respective Boards, which nominations shall be presented to General Conference at a later session for confirmation.

(d) Unfinished business.

1st. Report of standing committees.

2nd. Report of Boards and Institutions on work of the past year.

(e) General Church Work.

1st. Consideration of questions on doctrine and polity.

2nd. Report of Boards, organization and apportionments of Home and Foreign Mission Boards.

3rd. Recommendation for new business for following conference year.

(f) Miscellaneous Business.

NOTE:—Questions pertaining to doctrine or church polity which were reported too late for regular listing shall be considered only by consent of Conference.

(g) Home Mission Services. There shall be a meeting on the evening of the first day of Con-

ference proper (Friday,) for the purpose of considering Home Mission Work, said meeting to be entirely under the supervision of the Home Mission Board.

(h) Communion and Foreign Mission Services. General Conference shall be temporarily dismissed sometime during the third day of Conference (Saturday) giving a privilege for general and communion services during the afternoon, and evening of the third day (Saturday) and the forenoon of the fourth day (Sunday) followed by general Missionary services on the afternoon and evening of the fourth day (Sunday.) Such Missionary meetings shall be under the supervision of the Foreign Mission Board.

(i) Miscellaneous Services. There shall be general meetings arranged for the remaining evenings, unless such time is needed for the consideration of Conference work.

Approval of Minutes

Sec. 9.

The minutes of each day's Conference shall be read at the close of the same day's session or in the morning of the succeeding day, for approval or correction. Art. 16. p. 59, conf. min. 1917.

Duties of General Conference Officials, Boards, Etc.

Sec. 10.

(a) Moderators. It shall be the duty of the Moderator to preside at all Conference sessions; to call to order and dismiss Conference sessions; to put motions and questions to vote; in case of a tie vote to cast the deciding ballot, and to see that Conference rules and regulations are respected. It

shall be the duty of the Moderator, or Assistant presiding, to recognize all speakers before they are privileged to speak, and to see that announcements of the different arrangements are properly made.

(b) General Conference Secretary. It shall be the duty of the General Conference Secretary to prescribe in proper form for consideration, all questions for Conference, and submit them to the General Executive Board for arranging for Conference, not later than the fifteenth day of April preceding Conference. He shall see that all questions pertaining to general church work, etc., are properly arranged and forwarded to the overseers of the respective Districts thruout the Brotherhood, in a tentative form, so that the different Districts shall have an opportunity to consider such questions before their delegates shall proceed to General Conference. It shall also be his duty to organize the Preliminary Meeting on the first day of Conference, and to arrange for Conference all questions that have been properly presented for consideration, and see that they are properly recorded as disposed of by General Conference. He shall have the general clerical oversight of General Conference and shall tabulate, arrange, print, and distribute Minutes of the General Conference, as may be ordered by the respective Conferences from year to year.

(c) Boards and Committees. Duties of the various Boards and Committees having been previously outlined, are, however, open for temporary changes to suit conditions for the time being.

(d) Summary of general duties. It shall be the duty of General Conference to select a proper place for General Conference for the following year, and to make and authorize the necessary arrangements

for such Conferences, including provisions for bearing expenses and contingencies of the same.

Members of Conference

Sec. 11.

Delegates, all church officials, clerical staff and members of the different Boards who have properly registered shall be considered as members of Conference, and shall have a voice in all the work of the Conference, wherein a vote is required. All deliberations of Conference may be congregational. Members of Conference, or the laity, shall not undertake to speak before they have addressed the Moderator; nor before they are recognized by the Moderator, and speakers must necessarily confine themselves to the subject before Conference for consideration; and anyone speaking who shall transgress any of the adopted Conference regulations, shall be called in question, and not proceed without consent of the Moderators. No one shall be allowed to speak more than twice on the same question, except by special permission of the Moderator, nor longer than a limited time prescribed by Conference. Each respective Conference, before proceeding with the regular work of Conference shall formulate and adopt certain local regulations for the governing of the same Conference. Speakers violating the adopted rules of Conference shall deprive themselves from the privilege of further deliberations.

Right of Appeal

Sec. 12.

General Conference shall positively be considered the highest tribunal of the Church, from which no matter can be appealed by any person or District.

Financing General Conference

Sec. 13.

(a) The Executive Board shall make such provisions for the financing of General Conference as will enable the smaller districts to invite General Conference without entailing an undue amount of the financial burden; further the various districts of the States and Canada are encouraged to contribute to the general expense of Conference, to make the holding of the same by smaller isolated districts a possibility. Art. 17, page 59, conf. min. 1917.

(b) The church within the borders of the United States and Canada shall be divided into four General Conference Districts as follows:

District No. 1. or Northern District to comprise Canada and the state of New York, which is to entertain conference of 1927.

District No. 2 or Western District to comprise all the territory west of the Mississippi River to the Pacific Coast and to entertain Conference of 1928.

District No. 3 or Middle District to comprise all the territory between the western boundary of Pennsylvania and the Mississippi River, and entertain Conference of 1925.

District No. 4 or Eastern District to comprise the states of Pennsylvania and Virginia and entertain Conference of 1926. The said order to be continued as an established rule.

(c) The body of Bishops of each of these General Conference districts shall constitute committees to locate the Conference within their allotted territory.

(d) The said committee of Bishops shall be prepared to state the location of the next Conference before the close of the preceding conference.

Sec. 14.

Changes shall not be made in minutes of Conference that have been adopted and approved for publication, excepting it be in the matter of grammatical construction. Art. 28, conf. min. 1900.

ART. XVII.

REAL ESTATE AND PERSONAL PROPERTY.

Classification

Section 1. Real Estate and personal property shall be constructed to mean:

(a) General:—All church property, whether real or personal, acquired purchased and maintained by or from funds contributed by voluntary contributions or solicitations on the part of the church in general, as authorized by General Conference, shall be General Church Property.

(b) Local:—All property as above defined, acquired and maintained by voluntary or solicitation effort on the part of a local congregation, district or districts only, shall be deemed to be local church property.

Property Rights

Section 2.

(a) The church as incorporated shall have no capital stock, and all the property, whether real or personal, acquired either by bequest or by purchase, shall be taken and held to inure to it, subject to the division as above defined.

(b) In the case of property coming within the limit of class 2, (local) the same procedure shall obtain as outlined in Sec. 2, (a) with the exception that the sanction of General Conference shall not be

necessary in connection with any legal transaction of property not coming within the scope of the church incorporation.

Trustees.

Section 3.

All real estate or personal property belonging to the Church, as outlined and classified in Sec. 1 (a) and (b) of this Article, shall be held in trust by not less than three trustees, who shall be appointed by the respective districts in which such property is located, but in the case of those having control of general church property, must be confirmed by General Conference, and their names and post office addresses must be subscribed on the records of the General Executive Secretary of the church at large. Any vacancy that shall occur either by death or resignation of any Trustee, shall be supplied as soon as possible. A majority of the members of a Board of Trustees shall be considered a quorum of such Board, who shall be able to transact business whenever they have a quorum.

Use of Church Properties.

Section 4.

Trustees shall have the oversight of church buildings in their respective Districts. But in no case shall they be privileged to cause the expenditure of church funds, without the authority and consent of the church.

Church or Mission buildings shall be used only for regular religious services; such as regular worship, protracted gospel meetings, District, State or General Councils, Sunday Schools, Ministerial or General Missionary meetings: and shall not, under any circumstances be used for church fairs, festi-

vals or any entertainments that in any-wise partake of the nature of levity.

Section 5.

The Trustees of the Church or Mission properties may hold their office during life time, good behavior, or until it becomes necessary to make such changes as may develop from time to time.

Fire Protection.

Section 6.

General Conference assumes no financial obligation for the Fire Aid; but since the organization is under the control of members of the Brethren in Christ Church for the benefit of said members, it considers the organization safe financially and morally and recommends that each district throughout the brotherhood through their district councils appoint solicitors or assessors to cooperate with the fire relief in taking insurance for brethren. Art. 34, p. 72, conf. min. 1916.

ART. XVIII.

Employment Insurance

Where the church or its members have operations or institutions requiring the employment of laborers in states or provinces where compensation insurance is required by law, such employees may be protected as per requirement by law. Art. 5, p. 10, conf. min. 1919.

ART. XIX

PUBLIC WORSHIP.

Funerals

Sec. 1.

It is inconsistent for members not to kneel, and

brethren to wear their hats during prayer on funeral occasions of near relatives. Art. 3, conf. min. 1894.

Musical Instruments

Sec. 2.

The decision of the Highest Tribunal of the Brethren in Christ Church is to the effect that the only safe course to pursue in this matter is to adhere to the use of vocal music only in connection with public worship in our assemblies. Art. 7, sec. 3, p. 9, conf. min. 1921. (See appendix.)

ART. XX.

CHURCH HEADQUARTERS

Sec. 1.

The permanent headquarters shall be at the Messiah Rescue and Benevolent Home, 1175 Bailey St., Harrisburg, Pa., Attention General Conference Secretary. Art. 30, sec. 8, p. 28, conf. min. 1922.

CHURCH RECORDS

Sec. 1.

Each district of the church shall keep a statistical record of membership, elections, ordinations, etc., recording the names, dates, places, etc., of such accessions, elections, ordinations, offerings for local or general church purposes, and other items which might be required in such a record. Art. 19, sec. 4, p. 32, conf. min. 1919; art. 30, p. 22, conf. min. 1920.

ART. XXII.

ORGANIZATIONS OF NEW DISTRICTS.

Sec. 1.

When a community composed of twelve or more

members, having the proper qualifications, shall think it more expedient for the purpose of developing religious instruction and disseminating of gospel work, and shall desire to form a separate District, they shall petition either the State of Joint Council or General Conference, setting forth in their petition their reasons for becoming a separate District. If their request, after due consideration by either State or Joint Council or General Conference is granted, a committee of not less than three shall be elected, one of whom at least must be a Bishop of a nearby District, whose duty it shall be to call together the members composing such proposed Mission or regular District, and if upon examination, they are satisfied that the cause of Christ would be promoted by creating a separate District, they shall proceed with the organization as regularly outlined.

Sec. 2.

If there are no ministers or Deacons there, the committee so appointed shall proceed to the election of one or more Deacons or Ministers, as they in connection with the members of the Church, composing said community, shall think best, by first announcing the fact and reading that portion of the Scriptures which refers to the qualifications of the officers of the Church, after which the Bishops, (or if only one is present, he) with some one of the older brethren from some other District, shall receive votes according to the regular method of voting, and after each one has had an opportunity to vote, they shall count the votes and declare the person elected. After the result has been declared, those elected shall be examined by the Bishop in the presence of other members with regard to their character

and the soundness of their faith and doctrine, as believed in, and taught by the Church, and if found established, they may be ordained, either at that time or at some subsequent time, according to the regular custom of ordination.

Sec. 3.

In the event of brethren having a call of the Holy Ghost to preach the gospel they shall reveal their conviction to the officials of the Church, who shall, in connection with the church of the local district, give them such encouragement and privileges for a period of time as may be deemed proper and after having made satisfactory proof of their call and soundness of faith, shall be ordained to the ministry.

Sec. 4.

If the members of a Mission District consider it advisable that a Bishop should be elected in the District and if there is a Deacon and two or more Ministers, they may make application to General Conference for a fully organized District, and General Conference shall appoint a Committee of three brethren from some other District, one of whom shall be a Bishop, who shall investigate the conditions and if upon consultation and inquiry, it is found advisable that they shall have a Bishop, and if the properly qualified person resides there, then they shall proceed with the election in the same manner as in the election of other officers of the Church.

Sec. 5.

All districts or counties lying beyond the radius of 75 miles from duly organized districts having a resident bishop shall be considered mission dis-

tricts. As soon as an organization of any new field is completed it shall cease to be known as a mission district and become a regular district of the church. Art. 39, sec. 9, p. 47, conf. min. 1920.

ART XXIII.

ADMISSION OF NEW DISTRICTS, STATES OR COUNTRIES

Sec. 1.

Any branch of the Brotherhood at present located in any State, Territory, or Foreign Country, which already is a part of the Brethren in Christ Church, by virtue of the Confession of Faith and former co-operation in gospel and mission work wishing to become a part of the corporate body should make a special application to the original Church (incorporated in the State of Pennsylvania) by making application for the same to General Conference, thru a majority number of their Bishops, Ministers, Deacons, and lay members. In this petition they should state their desire to become a part of the original Church organization (incorporated in the State of Pennsylvania) and also state the names of their different houses of worship, together with the names and addresses of the Trustees of such respective places of worship, the same to be placed on record on the annals of the Church as kept by the General Executive Secretary.

Sec. 2.

If any branch of the Church that now exists, or may be created hereafter in any District, State or foreign country, desires to become a representative part of the original Church organization as incorporated in the State of Pennsylvania before any following Conference, the same can do so by

sending a petition, as outlined under Sec. 1. of this Article, to the General Executive Board. Said Board shall take recognition of such petition and the General Executive Secretary shall make note of the same on the annals of the Church for presentation and confirmation by the following Conference. However, said District is qualified as a part of the original Church organization before confirmation of Conference.

Sec. 3.

Questions in dispute thruout different parts of the Brotherhood, pertaining to Church organization, etc., can be submitted to the General Executive Board for consideration, whose decision, however, is not final, if not satisfactory to the parties petitioning.

Sec. 4.

Districts may use baptistries in administering the ordinance of baptism. Art. 24, p. 12, conf. min. 1907.

Sec. 5.

The conference of the Brethren of the United States have offered union, and the council of the Brethren in Canada having accepted, the union is hereby considered complete, and hereafter there shall be but one General Conference. Art. 11, conf. min. 1878; art. 1, conf. min, 1879.

MEMBERS

ART XXIV.

RIGHTS AND PRIVILEGES.

Standard of Dress

Sec. 1.

Members are strongly admonished to adhere to the form of simplicity and plainness in dress which

has existed under the sanction and usage of the church in the past; thus showing their allegiance to God and fidelity to the church. Art. 22, sec. 1, p. 20, conf. min. 1922. (See appendix.)

Use of Photographs

Séc. 2.

The members of the Brethren in Christ Church are sincerely advised to conscientiousness and consistency in the use of photographs. Art. 7, sec. 2, p. 9, conf. min. 1921. (See appendix.)

Tobacco

Sec. 3.

The use, cultivation and traffic in tobacco by members of the Brethren in Christ Church stands condemned, and is inconsistent with the teaching of holiness as believed and taught by the church. It is also in contrast with the plain attire worn as a mark of separation from the world. Art. 7, sec. 4, p. 9, conf. min. 1921. (See appendix.)

Tithing

Sec. 4.

The church encourages adoption of the system of tithing by all members of the brotherhood. Art. 9, sec. 7, p. 18, conf. min. 1919.

Women Preaching.

Sec. 5.

The church does not consider it the right of woman to stand on an equality with man in preaching, but that liberty should be given to pray, prophesy, exhort and testify as circumstances warrant.

Women Voting.

Sec. 6.

Women professing godliness do not have the

right to vote at the polls according to the Scriptures. Art. 14, page 17, conf. min. 1921.

Business Obligations

Sec. 7.

(a) Members should not contract debts which they have no reasonable way of paying. The church will assume no responsibility of financial obligations when not conferred with in the assumption of such obligations by the individual. Art. 6, conf. min. 1873.

(b) Mortgages may be held but may not be foreclosed, or other business obligations forced by means of a sheriff sale.

Members are not allowed to take more than the legal rate of interest. It is extortion.

Members may not take advantage of exemption laws to defraud creditors. Art. 5, 6, conf. min. 1872; art. 5, conf. min. 1879; art. 2, conf. min. 1877.

(c) Corporations consist of first and second class; namely, first class, for charitable institutions, organizations for worship of Almighty God and other religious institutions; and second class corporations for profit or gain, of which many are free from political and other influences contrary to the spirit and letter of the gospel, because of which fact the moral character is unquestionable. Therefore no question should be raised as to the moral character of the offices in business corporations which are legitimately conducted; nevertheless some offices can be occupied by immoral and untrustworthy individuals, for which reason members should follow the counsel of the church in their district in all important business associations. Art. 1, conf. min. 1873; art. 10, p. 9, conf. min. 1907.

(d) Boards of Trade are legitimate enterprises for the purpose of advancing the interests and care of municipalities in which located, while stock exchanges or option deals are purely speculative and are generally regarded by the public as institutions tainted with the gambling spirit, which is not consistent for children of God to recognize or participate in. Art. 17, p. 11, conf. min. 1907.

NOTE—The above may be taken as types or standards to judge what business may or may not be entered into. The basic principle of a legitimate business transaction is that both parties of the transaction shall be benefited thereby.

Political Affiliations and Positions.

Sec. 8.

Governmental offices consist of executive, legislative, judiciary, etc. To occupy some of these would be a violation of the spirit and letter of the gospel, while others would not.

Because many governmental offices are surrounded with corrupt political influences the brotherhood is advised to exercise precaution in political affiliations. Rom. 13:1.

It is not considered consistent for members to serve as jurors. Art. 9, conf. min. 1872; art. 10, p. 9, conf. min. 1907. See appendix for opinion on non-resistance and political affiliations.

Life Insurance

Sec. 9.

Not allowed. Scriptural basis: Matt. 6:31-34, emphasis on first clause, verse 32; Luke 14:26-34, emphasis on first clause, verse 30; Dan. 14:2; I Pet. 2:9; 2 Peter 2:3; Rom. 12:10 and 17, emphasis on last clause, verse 17. Because your life is hid

with Christ in God. Col. 3:3. And my God shall supply all your need according to His riches in glory by Christ Jesus. Phil. 4:19. See also Jer. 17:5-8; Mal. 3:10. Art. 3, conf. min. 1877; art. 6, conf. min. 1899; art. 17, p. 14, conf. min. 1905; art. 29, p. 18, conf. min. 1908.

Secret Organizations.

Sec. 10.

Members are not permitted to unite with or hold membership in secret organizations, such as Free Masons, Patrons of Husbandry, Labor Unions. Art. 3, conf. min. 1879; art. 6, conf. min. 1880; art. 5, conf. min. 1892; art. 29, conf. min. 1903; art. 7, conf. min. 1904.

Exhibitions

Sec. 11.

Exhibitions and fairs with demoralizing and degrading features attached and picnics and gatherings for pleasure only, are destructive to spiritual life and should not be patronized or attended. Members are advised not to take part in street parades and other excitable gatherings. Art. 7, Conf. Min. 1895.

Suing at Law. .

Sec. 12.

Members are not permitted to take the initiative in litigation which involves a violation of non-resistance as taught by the Word and agreed to by the district.

Lightning Rods.

Sec. 13.

The use of lightning rods on buildings is not encouraged. Forbearance is enjoined between the members who differ in belief and practice on the subject. Art. 45, conf. min. 1912.

Baptism.

Sec. 14.

It is not considered advisable to baptize converts who do not intend to unite with the brotherhood; however we admit of the possibility in rare instances in which it would be expedient to baptize individuals without requiring church fellowship. Art. 21, p. 15, conf. min. 1905; art. 15, p. 31. conf. min. 1911.

Public Confession of Erring Members

Sec. 15.

The church may require a public confession of erring members. Such confessions may be made through another person if circumstances warrant Art. 7, conf. min. 1881; art. 2, conf. min. 1872.

Marriage.

Sec. 16.

(a) Members are discouraged in marrying persons who are unconverted. Gen. 6:1-3; Amos 3:3; 1 Cor. 7:39; 2 Cor. 6:14-18. Members intending to marry non-members shall consult the church in due time. Art. 1, conf. min. 1871; art. 2, conf. min. 1874; art. 29, p. 18, conf. min. 1906.

When a member wishes to marry out of the church, he or she shall make it known to the brother who is to unite them in marriage, said brother is to council with two or three brethren, who are to visit the person who is not a member; and if the person is not a despiser of God, or of the church, or profligate, or light-minded; but virtuous, compassionate, a lover of truth, or repentant, then he may join them in marriage.

(b) Members are enjoined to avoid the worldly tendency or elaborate marriage ceremonies and festivities.

(c) Ministers may receive a gift for solemnizing marriage. Art. 8, conf. min. 1882.

Hair Customs.

Sec. 17.

Brethren are enjoined not to wear a mustache without full beard, nor follow the world's customs of hair trim or cut. Art. 7, conf. min. 1878.

Anointing the Sick.

Sec. 18.

Any member who is sick, and who may desire the anointing as referred to in James 5:15, 16 shall have his or her request granted. Art. 9, conf. min. 1878.

Letters of Recommendation.

Sec. 19.

Members entitled to communion privileges shall be entitled to letters of recommendation when moving from one district to another. Art. 6, conf. min. 1885.

Attendance at Religious Services of Other Bodies.

Sec. 20.

Members are advised to not absent themselves from their home church duties to attend meetings of other societies, or affiliate themselves with other church societies; believing it to be detrimental to their fidelity to, and usefulness in the church, and also discouraging to their pastors and to others. Art. 47, conf. min. 1902.

ART XXV.

Amendments and Repeals

No amendment or repeal can be made to the By-Laws of the Brethren in Christ Church as herein adopted, except by a two-third vote of all mem-

bers of conference for two successive conferences. By-laws or Conference rulings may be temporarily suspended as an expedient for the purposes of conferences in session, by the consent of seventy-five per cent of the members of Conference.

RITUALS.

ART. I.

ADMISSION OF NEW MEMBERS

Sec. 1.

Persons who give evidence of having a consciousness of the pardoning of their sins thru the atoning blood of Christ, and peace with God, should be diligently sought out by the Church and disciplined as to the necessity of their spiritual progression by fellowshiping with a body of believers and observing the ordinance of baptism.

Sec. 2.

At the proper place and time persons who contemplate church membership shall be examined as to their faith and experience in the presence of the church. The applicant together with those who are not members shall retire or if more convenient the members present shall retire to some private place after which the Bishop or his substitute shall inquire whether there are any objections to receiving such applicant or applicants into the church, and if there are any they shall make them known.

If there are no objections, or if there are some, and these are satisfactorily answered or removed the applicant or applicants at such time as may be specified, shall be required to make a public covenant promise of allegiance to God, and fidelity to the Church and doctrine of the Bible as taught by

the Church, upon which their covenant shall be sealed by giving them the right hand of fellowship and salutation of the holy kiss, even tho the ordinance of baptism cannot immediately be observed; however, wherever possible, and consistent, the ordinance of baptism should accompany the rite of fellowship.

Sec. 3.

If they have been previously baptized by Trine immersion upon the evidence of the pardoning of their sins, and have not fallen into sin, and are satisfied with their baptism, they may be received into the Church, without being rebaptized, by extending the hand of Christian fellowship.

Sec. 4.

Members who change their district residence shall be given letters of recommendation setting forth their standing in the district from which they moved.

Sec. 5.

When a person has thoroughly repented and been born again and baptized, and afterwards falls into sin and lives therein; but again repents and obtains evidence of the remission of his or her sins, rebaptism may be encouraged. The returned repentant is advised to follow the conviction of the Holy Spirit. Art. 21, p. 33, conf. min. 1919; art. 8, p. 8, conf. min. 1920.

ART. II.

BAPTISM.

Sec. 1.

We consider three forward actions in which the body of the applicant is submerged, accompanied with the scriptural formula according to Matt. 28: 19, as valid christian baptism.

Sec. 2.

After reading the 18th, chapter of St. Matthew (or the part referring to the subject of the Christian walk) and making such comments as may be profitable, the Bishop or administrator shall ask the candidates, who shall be called to stand, the following questions:

Ques. 1. Do you believe in an Almighty Triune God, Father, Son and Holy Ghost, and in Jesus Christ (the son) as the Savior of a lost and ruined world, and that He brought a soul-saving gospel from heaven?

Ques. 2. Inasmuch as you have professed to have received the pardon of your sins, do you now publicly renounce the world, the devil and all sinful desires of the flesh; do you promise allegiance to God and fidelity to the Church?

Ques. 3. Do you promise that if your brother or sister should trespass against you that you will go and tell him (or her) his (or her) faults between him (or her) and you alone, as taught in Matthew 18th chapter, 15 and 16th verses?

Ques. 4. Inasmuch as we are all fallible, if you should trespass against a brother or sister, and he or she would come and tell you of your fault (according to Matt. 18,) are you willing to receive it?

Sec. 3.

As soon as convenient and consistent, the applicant shall be taken into the water, and, while kneeling, shall be baptized by the administrator by Trine immersion, with the following expression:

“Upon the confession of thy faith in the Son of God, which thou hast professed before God and these witnesses, thou are baptized into the death

of Jesus Christ in the name of the Father, and of the Son, and of the Holy Ghost."

After this ceremony, and before the applicant rises from the knees, the administrator shall pronounce God's blessing on the ordinance, and the candidate's future life.

ART. III.

UNFELLOWSHIPING OF MEMBERS.

Sec. 1.

No members shall be unfellowshipped without first observing due diligence in loving forbearance, as outlined in the gospel of St. Matthew, 18th., chapter.

They may be suspended for a period before final expulsion. II Thess. 3:14, 15.

Sec. 2 .

Members shall be unfellowshipped only by the Bishop of the respective district, or by the one who has the oversight of such District, unless inconvenient, when the Bishop may authorize some other official to make the announcement either in private or public as the condition of the case may require. However, diligence should be given that the expressions used in unfellowshipping members do not taint after enmity, prejudice or anything that would show as tho the Church organization would not be concerned about the spiritual welfare of the member unfellowshipped.

Sec. 3.

The attitude toward unfellowshipped members shall be reserved; they are not to be greeted with the holy kiss. The official privileges of a reinstated minister shall be determined by the district. Art. 2,

conf. min. 1871; art. 3, conf. min. 1882; art. 31, p. 18, conf. min. 1908.

ART. IV.
ORDINATION OF MINISTERS
Private Examination.

Sec. 1.

The candidate for ordination shall be considered disqualified for the position if lacking in a good report from without, embarrassed financially, or showing incompetence as a house-hold administrator.

Ques. 1. Do you believe in the Trinity—Father, Son and Holy Ghost?

Ques. 2. Do you believe that Christ, thru the Covenant, became the Lamb slain from the foundation of the world?

Ques. 3. Do you believe that Christ was incarnated by the Holy Ghost into flesh, and thus became Jesus Christ, and thru His birth, ministry, suffering, death, resurrection, and ascension to the right hand of the Father, brought about and completed the plan of salvation?

Ques. 4. Do you believe in Repentance for committed sins; and Justification by faith in the atoning blood of Jesus Christ; and in the resurrection of the righteous dead, and also in the resurrection of the wicked dead?

Ques. 5. Do you believe in a spiritual New Birth according to Gospel and Apostolic tenets?

Ques. 6. Do you believe in the Church Militant, or the Mystical Body, of which Christ is the head?

Ques. 7. Do you believe in the imminent second coming of Christ for His saints?

Ques. 8. Do you believe that there is no salva-

tion obtained thru doing or thru works, but only thru faith in Christ and His work of atonement and that works are an evidence of salvation?

Ques. 9. Will you promise before God and man and these witnesses that you will teach all the forgoing doctrines and tenets?

Ques. 10. Do you promise to deny all ungodliness and worldly lusts, and by the grace and wisdom of God continue to live soberly, righteously and Godly, and as far as possible live and carry out the foregoing requirements and conditions consistently with this declaration, so that the adversary may have no evil thing to say against you?

Ques. 11. Inasmuch as you have declared that you have lived the conditions in the forgoing questions will you continue to live the same as it is consistent and in keeping with your declaration?

Ques. 12. Are you clear in your experience of the completion of the grace of cleansing and baptism of the Holy Spirit as set forth in the Articles of Sanctification accepted by the Church? And do you believe that you are qualified, by grace divine to live up to the standard of life and conduct, described in: I Tim. 3:1-7? (This Scripture may now be read.)

Public Examination.

Sec. 2.

After examination with regard to doctrine and soundness of faith, having found no charge against the person or persons to be ordained as Minister the candidate or candidates, standing in the presence of the congregation, shall be asked the following questions by the officiating Bishop.

Ques. 1. Is it your highest ideal that the Word of God as recorded in the Bible was and is inspired of

Jehovah, that holy men wrote as they were moved and actuated by the Holy Spirit, and that our only hope of present continuous and final salvation lays in the sacrificial death and glorious resurrection of our Lord Jesus Christ?

Ques. 2. Will you now assume the solemn obligation in the presence of these witnesses and before God to preach or teach the Word of God as accepted, and believed in by the Brethren in Christ Church, with or without support as provisions may be made or case may require; and as much as possible to devote your time, strength and God-given talents to this call wherever and whenever opportunity opens, as directed by the Spirit through the Church?

Ques. 3. Do you now promise to respect, and serve with humility under the direction of, the Bishop appointed over the district where you labor as long as he is acknowledged by the church to rule well, and harmoniously co-operate with evangelists who are authorized by General Conference to do evangelistic work?

NOTE:—The candidate or candidates shall kneel face forward, accompanied by their wives, if they have any, and the Bishop shall then lay on hands and invoke the blessing of God and the Holy Spirit upon them, after which as they rise the Bishop shall offer to them the right hand of fellowship and the salutation of the Holy Kiss; and shall say, "Take to thyself the office of a Minister, in the name of the Father and of the Son and of the Holy Ghost." After this, the members present shall follow in extending their good will and wishes by saluting them.

Ordination of Ministers' Wives.

Sec. 3.

The church permits and encourages the ordina-

tion of the wife of an official who has been ordained prior to his marriage or remarriage.

ART. V.

ORDINATION OF A BISHOP.

Ques. 1. Have you been faithful to your obligations as a Minister which I shall now read?

(The Bishop now reads the public questions. 1 and 2, for the ordination of Ministers and at the close of each question asks for a response.)

Ques. 2. Do you now promise to the best of your ability by the grace of God, to assume the office of a Bishop and carefully and kindly shepherd the flock over which the Holy Spirit, as we believe, has called you to be the Spiritual overseer?

Ques. 3. Will you have respect for, and acquiesce with the work and decisions of General Conference, and co-operate with the institutions and missionary operations of the church, encouraging their support?

NOTE:—Since Bishops can only be elected from among the ministers, the qualification is already implied in the required qualifications as given in Art. 4, Sec. 1. The foregoing, having been satisfactorily answered the candidate shall then be ordained.

ART. VI.

ORDINATION OF DEACONS.

Private Examination.

Sec. 1.

The private examination shall be the same as for a minister under Art. IV. of Appendix.

Public Examination.

Sec. 2.

Ques. 1. Will you accept the office of deacon and solemnly promise in the presence of these witnesses,

and before God, that to the best of your ability you will faithfully discharge all duties incumbent to this office which are especially named in Art. 2, Sec. 3, of the By-Laws, which reads as follows. "It shall be the duty of the Deacons to visit all the church members in their respective Districts at least once a year; to ascertain the conditions of the poor and infirm in their district and to report it to the church for disposition; to attend to the local duties of their charge as authorized by the church; to make collections of money as authorized by the Councils, and to make such disbursements as are necessary and essential to the sustaining of the church organization; and report the amount of collections, expenditures, and balance of cash on hand; and the general spiritual condition of the members to the respective yearly District Council Meetings? They shall also officiate in worship in the absence of a minister."

Ques. 2. Will you endeavor by the grace of God to meet the required qualifications as set forth by the holy apostles in Acts 6:3, which reads as follows:

"Men of honest (or good) report, full of the Holy Spirit and wisdom;" also I Tim. 3:8: "Deacons must be grave, temperate, not double-tongued, not greedy of filthy lucre."

Ques. 3. Will you cheerfully obey them to whom the charge of government over you is committed, following their godly admonitions?

After this, proceed the same as in the case of Ministers or Bishops.

Ordination Certificates.

Sec. 3.

- All bishops are under obligation to issue and sign

a certificate to all officials or church workers whom they ordain, the certificate to include date and place of ordination and a synopsis of the respective duties under the ordination. Art. 19, p. 31, conf. min. 1919.

ART. VII.

CHURCH DEDICATION

Sec. 1.

The meeting shall be opened in the usual way, after which Church buildings and their proper use shall be the subject of discourse. The bishop or minister shall read a passage of Scripture and the congregation sing a hymn, suitable for the occasion, followed by the presiding official, dedicating the Church building in the following manner:

It is right and appropriate, according to the Holy Scriptures, that houses erected for worshipping Almighty God should be especially set apart and dedicated for religious uses. For such dedication we are now assembled with gratitude to Almighty God who has signally blessed his servants in their enterprise of erecting this building. We dedicate it for service to the Almighty God, for the reading of the Holy Scriptures, and preaching the Gospel of Jesus Christ; the administration of the sacraments, and for all other exercises of Christian worship and service according to the usages of the Brethren in Christ, with the understanding that no musical instruments and no entertainments partaking of a worldly or light-minded nature shall ever be admitted. In consideration of the aforesaid stipulations, we do this day solemnly dedicate this place for worshipping Almighty God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the building, if thought proper, can be named, and service concluded with prayer and singing an appropriate hymn.

ART. VIII.

FORM OF MARRIAGE CEREMONY.

Sec. 1.

After the bridal pair have presented themselves before the officiating minister, he may make some introductory remarks, read portions of scripture (Mark 10:2-9; Eph. 5:22-31; I Peter 3:1-11) followed by suitable comments, admonition and prayer. After which and while the bride and groom are standing, the minister shall ask the following questions in an audible manner, commencing with the bridegroom: N——Do you take this woman, N—— to be your wedded wife, to live together after God's ordinance; will you love, honor, comfort and maintain her, in sickness and in health, in adversity and in prosperity, forsaking all others, will you cleave to her only as long as you both live? If so, answer, I will.

Then also the bride, N—— Do you take this man, N—— to be your wedded husband, to live together after God's ordinance; will you love, honor, comfort and be loyal unto him in sickness and in health, in adversity and in prosperity, forsaking all others, will you cleave unto him only as long as both shall live? If so, answer, I will. The bridal pair will then join right hands. (They may join hands before questions are asked if preferred.) The minister will say:

"Since this man and this woman have covenanted with each other to live together in Holy wedlock, and have witnessed the same before God and these witnesses, I, as minister of the gospel, pronounce them husband and wife in the name of the Father, and of the Son, and of the Holy Ghost, Amen. What, therefore, God hath joined together, let no man put asunder." Followed by congratulations.

ART. IX.
RITUAL FOR BURIAL.

Sec. 1.

After the corpse is lowered in the grave, the officiating minister shall solemnly say:

“Man born of woman, is of few days and full of trouble. He cometh forth as a flower, also as a shadow, and continueth not. Of whom may we seek comfort but of Thee, O Lord! And, for as much as Almighty God, in His wise Providence, hath permitted the removal of the soul of the departed, we therefore commit this body to the tomb (earth to earth, ashes to ashes, and dust to dust) in sure and certain hope of the resurrection of the dead, both just and unjust.

After this, while the grave is being closed, if suitable, a hymn may be sung, and the service closed by a short prayer and benediction.

ART. X.
SACRAMENT OR THE ORDINANCES OF THE
CHURCH

Sec. 1.

These shall be attended to at stated times and should be frequent. They may be observed with or without, furnishing the whole congregation with provisions. But it is urged that where it can be done without disorder and without too much of a burden to those holding the love feast, that the Church should not forget the time-honored custom of supplying those at least, who come from a distance to attend the service of God, with provisions for the supply of their temporal needs. When they meet together to attend to the ordinances, they should devote the time previous to the observance of the same to social or covenant meeting, in which

much time should be given to the experience of the members as a preparatory work for the full enjoyment promised in participating in the ordinances of the house of the Lord. In the evening, after the opening services, the reading of that part of the 13th chapter of the Gospel of St. John, which gives an account of the Savior's washing the disciples' feet, should be followed by such comment as may be considered necessary. Upon this, the washing of the saints' feet shall follow, and be observed by the single mode. After this, that part of sacred writ shall be read (John 19:1-30) which gives account of the crucifixion and death of our blessed Lord and Savior and suitable comments shall be made upon the occurrence. Then, as an introduction to the commemorative ordinance, the custom has been, as a token of filial love and union to salute each other with a holy kiss, after which the breaking of the bread (which shall be unleavened) shall follow, by first asking a blessing upon the emblems of the broken body of our Lord and Savior, and then give it to the communicants by the administrator to be broken for each other and to be continued from brother to brother and sister to sister by the following or similar words:

"Beloved brother (or sister) this bread which we break is the emblem of the body of our Lord and Savior, Jesus Christ." Likewise also, the cup, which shall be fruit of the vine, the pure juice of the grape (unfermented) after asking the Lord's blessing upon it, shall be partaken of in the same manner, saying:

"The cup which we drink is the emblem of the blood of our Lord and Savior, Jesus Christ."

ART. XI.

PRAYER VEILING OR COVERING.

The Brethren in Christ Church has adopted as one of the doctrinal tenets of the Church, that sisters shall wear the prayer-covering, or veiling, and while space does not permit to give the detailed doctrinal references in God's Word, the following is submitted in abstract form:—

Authority:

Paul's first Epistle to the Corinthians, 11:2-16.

Is this authority conclusive? The Church holds as inexpugnable, Scriptural renderings which are the products of the same Apostle. Acts 9:15, 16; 13:2; 22:18-21; 26:15-18; 2: 15-18; Rom. 1:1; 1 Cor. 15:10; Eph. 3:7, 8; 1 Tim. 2:7; 2 Tim. 1:11.

Who is meant by "every woman," (I Cor. 11:5), married or single women? The text does not refer to the married woman or wife, but to the woman, because the Apostle differentiates between "man" and "woman." He does not speak about the married woman, because he does not treat the matter as "husband and wife," but as "man and woman." It must be conceded that the woman is a man, (womb-man). Man bears the image of God, as well as the woman bears the image of God thru man, her "head."

What is the prayer-covering? It is a sign of authority. I Cor. 11:10, showing her relationship with God. (Under the Mosaic Dispensation the woman worshipped thru the man. For this reason she shall "have power on her head because of the angels.")

When to wear it. While praying or prophesying.

How often to wear it. When praying or prophesying.

How often to pray. Without ceasing. 1 Thess. 5: 17; Luke 18:1; Luke 21:36; Romans 2:12; Eph. 6: 16; Col. 4:2; I Pet. 4:7.

This would conclude that praying shall be without ceasing, and that the woman should carry the sign of authority constantly.

Long hair given for a covering, I Cor. 11:15. This is the Lord's part in the work of creation. All women have long hair by creation, whether saved or unsaved, good or bad, virgins or prostitutes. The prayer covering or veiling is the woman's part to administer.

Color—why no other but white? White is a symbol of purity and chastity, and "because of the angels."

Is there salvation in it? Positively no salvation in the prayer-covering or veiling, but salvation heads up in obedience to God's law, and the law of Christ, who is our head, and the Apostles were instructed that whatsoever they "bind on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven."

DATE, PLACE, AND ORGANIZATION OF GENERAL CONFERENCE				
YEAR	PLACE	MODERATORS	SECRETARIES	
1905	Smithville, Ohio	W. O. Baker J. N. Engle B. F. Hoover	A. Z. Hess, Reading Clerk M. L. Hoffman, Record. Sec. W. J. Myers, Ass't Sec.	
1906	Des Moines, Iowa	M. H. Oberholser J. N. Engle W. O. Baker	M. L. Hoffman J. N. Hoover Girven Bearss	R. C. R. S. A. S.
1907	Harrisburg, Pa.	J. N. Engle M. H. Oberholser W. O. Baker	T. A. Long J. N. Hoover G. E. Whisler	R. C. R. S. A. S.
1908	Gormley, Ontario	J. N. Engle M. H. Oberholser J. R. Zook	M. L. Hoffman Geo. Detwiler D. W. Heise	R. C. R. S. A. S.
1909	Abilene, Kansas	M. H. Oberholser J. N. Engle J. R. Zook	E. H. Hess Geo. Detwiler D. W. Heise	R. C. R. S. A. S.
1910	Air Hill, Pa.	J. N. Engle M. H. Oberholser J. R. Zook	M. L. Hoffman E. H. Hess H. L. Stump	R. C. R. S. A. S.
1911	West Milton, Ohio	J. N. Engle M. H. Oberholser J. R. Zook	E. H. Hess E. S. Engle J. A. Climenhaga	R. C. R. S. A. S.

1912	Stevensville, Ont.	J. N. Engle J. R. Zook M. H. Oberholser	H. L. Smith D. W. Heise E. S. Engle	R. C. R. S. A. S.
1913	Thomas, Oklahoma	M. H. Oberholser J. N. Engle J. R. Zook	M. L. Hoffman H. L. Smith E. S. Engle	R. C. R. S. A. S.
1914	Fairland, Pa.	J. N. Engle M. H. Oberholser C. N. Hostetter	L. O. Musser E. H. Hess E. N. Engle	R. S. R. S. A. S.
1915	Pavonia, Ohio	J. N. Engle C. N. Hostetter C. C. Burkholder	G. E. Whisler E. H. Hess D. W. Heise	R. C. R. S. A. S.
1916	Florin, Pa.	J. N. Engle C. N. Hostetter H. B. Hoffer	D. W. Heise E. H. Hess E. N. Engle O. B. Ulery W. H. Boyer	R. C. R. S. A. S.
1917	Detroit, Kans.	C. C. Burkholder J. R. Zook H. K. Kreider	E. H. Hess V. L. Stump I. J. Zercher S. G. Engle	R. C. Ass't R. S. A. S.

1918	New Paris, Ind.	J. N. Engle J. R. Zook H. K. Kreider	M. L. Hoffman Frank Brechbill A. D. M. Dick J. L. Myers	R. C. A. C. R. S. A. S.
1919	Green Castle, Pa.	C. C. Burkholder H. K. Kreider J. N. Hoover	D. W. Heise C. O. Musser C. N. Hostetter, Jr. G. C. Haagen	R. C. A. C. R. S. A. S.
1920	Duntroon, Ontario	J. N. Hoover J. N. Engle H. K. Kreider	D. W. Heise Monroe Book G. C. Haagen O. B. Ulery	R. C. A. C. R. S. A. S.
1921	Upland, California	J. N. Engle M. G. Engle H. K. Kreider	E. H. Hess D. W. Heise H. L. Smith J. B. Funk	R. C. A. C. R. S. A. S.
1922	Grantham, Pa.	C. N. Hostetter C. C. Burkholder M. G. Engle	Wm. Page W. H. Boyer O. U. Herr J. B. Funk	R. C. A. C. R. S. A. S.

1923 Markham, Ont.

C. C. Burkholder
J. N. Engle
H. K. Kreider

R. C.
A. C.
R. S.
A. C.

1924 Belle Springs, Kans.

H. K. Kreider
M. G. Engle
O. B. Ulery

R. C.
A. C.
R. S.
A. S.

John Nigh
Frank Brechbill
J. B. Funk
Alvin Winger

Enos H. Hess
Monroe Book
I. J. Zercher
Ernest Swalm

CONFESSION OF FAITH

We believe in God, the Father, who is eternal, self-existing, omnipotent and omnipresent; and in Jesus Christ his only begotten Son, our Lord and Savior, who is very God and man, and who became incarnate, suffering and died for the sins of the whole human family; and in the Holy Ghost, who is equal in being with the Father and the Son; that these three constitute the one Triune God, who created the heaven and the earth and all that in them is, visible and invisible, and who sustains, governs, protects and supports the same. We believe that the Holy Bible, the Old and New Testament, is the Word of God, and that the fall of man in Adam, and the redemption through Christ, are plainly taught therein, and that faith in our Savior, —and true repentance, forgiveness of sins, and obedience to Christ and His commandments, is the only true way by which we may become and remain Christians. We believe in a Holy Church, the Communion of Saints, the resurrection of the body and life everlasting.

We believe that the ordinances, namely: Baptism by trine immersion, washing the saints feet, and the communion or partaking of the emblems of the broken body and the shed blood of our Lord and Savior Jesus Christ, are enjoined and should be practiced by all Christian societies. We believe that the Scriptures teach that Christians should not be conformed to this world, but that they are a separate people, and that it teaches the doctrine of non-resistance in a qualified sense; that it is not the Christian's privilege to take up the sword or fight with carnal weapons, yet it is his duty to be strictly loyal to the Government under which he

lives, in all things that do not conflict with, or are not forbidden by the Word.

ESSENTIAL QUALIFICATIONS FOR A CHRISTIAN LIFE.

Sec. 1.

The Bible plainly teaches that God's people are a separate people from the world. First, it is shown in the condition of the heart. The Lord says: "A new heart will I give you, etc.," (Ezek. 36:26, 27), and the Apostle says 2 Cor. 5:17: "All things are new," "A new creation, etc." And it is also shown in our profession as well as in the language of the Apostle in Romans, 10:10, Also it is shown in our daily walk, 1 John 1:7. But our separation should also be manifested by our holy lives, and this will lead us to put away, and divest ourselves of everything that is lustful and sinful, and to live pure lives in Christ Jesus, and to be "sanctified wholly, etc." I Thess. 5:23, and it will also lead us to "not fashion or shape ourselves by the craving which used to dominate after our former lusts." I Peter 1:14. For the lust of the eye, the lust of the flesh and the pride of life are not of the Father, 1 John 2:16. Likewise in this separation the Christian should divest himself of "All filthiness of the flesh and spirit, perfecting holiness, in the fear of the Lord". Our apparel should be sanctified and made meet for the Master's use, as well as what we eat and drink.

Sec. 2.

Our apparel is therefore to be plain, not costly, but such as becometh those professing godliness.

We have no express command in God's word as to

what the cut of our clothing shall be, yet it does teach us that we should not be conformed to this world, and uniformity, as much as possible, is essential to maintain the simplicity and plainness, which is so necessary among God's people as a mark of separation from the world.

Sec. 3.

It is evident also that God's people should be free from the pollutions of the world, and that the body which is said to be God's temple, should not be desecrated and polluted by making it the receptacle of that which is filthy and sickening, or that which intoxicates and destroys the reasoning powers. No one professing godliness can consistently traffic in tobacco or alcoholic drinks, neither in their production nor business, nor use. Total abstaining is the only safe ground for a Christian to stand upon.

Sec. 4.

We also believe Christians are saved for service. This is shown by the consecrating of our all to the Lord. In the Old Testament the people of God were commanded to give at least one tenth of their income to the carrying on of the Lord's work. The New Testament standard is "As the Lord has prospered" which would mean a systematic method of giving. We therefore believe that a child of God will give at least one-tenth of his income to the propagation of the work of the Lord and as much more as the Lord, through His Spirit, commands.

STANDARD OF DRESS.

The Holy Scriptures being the basis for our standard, we find in 1 Peter 3:3-5, "Whose adorning let it not be that outward adorning of plaiting the

hair and wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the Holy women also, who trusted in God, adorned themselves." This clearly implies an inward wrought change in the heart, resulting in a meek and quiet spirit, and an outward adorning consistent with the Holy life within.

We also find in 1 Tim. 2:9 "That women adorn themselves in modest apparel with shame facedness and sobriety, not with broided hair, or gold, or pearls or costly array." The term, "modest apparel," is quite suggestive when considered in contrast with gross immodesty in dress so much in evidence in the world today. This implies the principle that the garments worn are largely suggestive of the character of the wearer. Therefore it is entirely consistent for God's children to wear a distinctively religious garb. Also since the Holy Scriptures plainly teach, that every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, it must be universally admitted that only plain attire is consistent to be worn with the scriptural prayer veiling.

The adorning with braided hair, or gold or pearls, or costly apparel is display, and discovers the spirit and principle of pride and hautiness in the heart. When the individual is thoroughly regenerated and the work of grace in the heart is completed the pride of the heart and the love of display are removed, and as a consequence these things are discarded, but when there is a tendency to cling to those things which are condemned by the scriptures it only proves

a lack of depth of the work of grace wrought in the heart.

"Not fashioning yourselves according to the former lusts in your ignorance." I Peter 1:1-14.

"Be clothed with humility, for God resisteth the proud and giveth grace to the humble." I Peter 5:5.

These scriptures apply in principle to the subject before us.

Also read, Isa. 3:16-24, which expresses the Lord's displeasure and threatened judgment. "Because the daughters of Zion are haughty," etc.

The scriptural reference and inferences, with many others which might be given, prove without question that the wearing of plain attire is in perfect harmony with the spirit and teaching of the Gospel.

Since there is no specific form of dress for the saints prescribed in the Word of God, to adopt a specified form and be rigid in requiring every one to conform to its usage would be legalistic and lead to formalism.

However, since value of uniformity and distinctive characteristics in dress are recognized and the principles thereof applied, not only among military and marine operation, but by police forces, fire departments, etc., as well as by many other worldly organizations;

And since the form of plain attire worn by our people has been and is a safeguard against drifting into the worldly styles and fashion of the day;

And since the said form can not be condemned by the Holy Scriptures but on the principles of plainness and simplicity is in harmony with their sacred teachings;

THEREFORE, the members of the Brethren in Christ Church are hereby admonished to adhere to the form of simplicity and plainness in dress which **has** existed under the sanction and usage of the Church in the past, and thus prove their loyalty along this line as well as all others, to their vow when uniting with this organization, "allegiance to God and fidelity to the Church."

USE OF PHOTOGRAPHS.

The New Testament scriptures are silent on the subject of making of images, likenesses, etc.

The passages in the Old Testament to which reference is usually made for the purpose of condemning photographs and pictures are Ex. 20:4, and other parallel scriptures. This is connected with the second of the ten commandments and a careful reading reveals the fact that the real intent is to condemn the making of images and likenesses for the purpose of idolatrous worship.

As recorded in Ex. 25:19, Moses was instructed by the Lord to make two cherubim of beaten gold and place them at the two ends of the mercy seat.

In I Kings 7, we find that the furnishings in Solomon's temple were beautifully decorated with various engravings.

Modern photography is therefore not directly treated in the Word of God, and hence must be considered on its usages, applications, abuses, etc.

Photographs have special value in bringing to us life like views and a comprehensive knowledge of our various mission fields and other church activities which could not otherwise be secured, this same principle applying to countless usages of pictures and photographs. For purpose of identification, our

foreign mission missionaries and visitors to the foreign fields are required to have their photographs attached to their passports.

It would therefore be unwise to renounce every use of photographs and rigidly require all to entirely abstain from their use.

However, since the taking of pictures has become largely a worldly pastime, and since the Lord is no doubt often grieved because much money is spent for photographs which might be used for the spread of the gospel;

THEREFORE, the members of the Brethren in Christ Church are sincerely advised and admonished to conscientiousness and consistency in the use of photographs.

MUSICAL INSTRUMENTS

Musical instruments are mentioned a number of times in the Old Testament Scriptures and their use referred to under various conditions, both among the children of Israel, and also among the idolatrous nations around them.

The early church which originated as a result of the outpouring of the Holy Spirit at Pentecost evidently excluded the use of musical instruments from its spiritual worship, as no reference is made to their use in all the history of the early church as recorded in the New Testament Scriptures.

The scriptural setting and principles involved in music as connected with worship are clearly set forth in the following scriptural quotations:

“Be filled with the Spirit: Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” Eph. 5:18, 19.

"I will sing with the spirit and I will sing with the understanding also." I Cor. 14:15.

Numerous instances have proven that the introduction of musical instruments into places of worship has been followed by the discontinuation of congregational singing, and has led to the fashionable choir, operatic singing, etc.

This is convincing evidence that the use of musical instruments in connection with public worship is one of the contributing causes to a decline in spirituality, and to various phases of worldliness in the Church.

(The use of musical instruments in connection with public worship was referred to by the sainted John Wesley as "Wooden Worship.")

For the purpose of adhering to the simplicity and principles of New Testament teaching, and as a safeguard against drifting into worldliness, it is hereby recorded as the conviction and sentiment of the Annual Conference of 1921, that the safe course for the Brethren in Christ Church to pursue is to confine ourselves to the use of vocal music only, in connection with worship in our public assemblies.

TOBACCO

Science declares and has proven beyond possible contradiction that tobacco contains nicotine, which is narcotic poison.

By legal statute the educators of our children are required to teach its injurious effects upon body, mind, and morals.

Even ungodly men admit its use is a filthy habit.

And the world itself is beginning to cry out for deliverance from its ravages on health and morals,

especially among the young and rising generations. "Wherefore do ye spend money for that which is not bread?" Isa. 55:2. The spending of money for tobacco is undeniably a misuse of the Lord's money.

Note carefully the following scriptural quotations:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:16-17.

Based on the above recorded facts and scriptural quotations, those who use tobacco, or engage in its traffic or production, are violators of the spirit and teachings of the Holy Scriptures, and of the sanction of the Church.

The users are indulging in that which is unholy, unclean and injurious.

Those who engage either directly or indirectly in its traffic or production receive financial gain from that which is almost universally admitted to be an evil and a curse to the world.

The evils of tobacco appear all the greater when considered in contrast with Bible Holiness, as believed in and taught by the Brethren in Christ Church, and also in contrast with the plain attire worn as a mark of separation from the world.

Non-resistance.

The doctrine of non-resistance is generally upheld by the Church according to the following tenets and expressions:

"The Brethren in Christ Church has not accepted any historical creed or confession, but certain generally recognized doctrines which are adhered to. The foundation is built on faith in the Almighty Triune, Eternal, Self-existent God—Father, Son and Holy Spirit; and the doctrines of the immortality of the soul; redemption thru Jesus Christ as the Son of God, who made atonement for the sins of the world: regeneration thru influence of the Holy Spirit, developing into holy living; baptism by trine immersion; confession of sins to God and man; and observance of the sacrament of the Eucharist, accompanied by the ceremony of feet-washing.

"The recognition of Christ not only as Savior, but as Lord and Master and King, involves the acceptance of the tenets and principles of His government; and inasmuch as He is the Prince of Peace, His Kingdom is of peace, and His subjects should abstain from the employment of carnal forces which involve the taking of human life. For this reason the doctrine of non-resistance is a prominent feature in the Church's doctrinal belief."

POLITICAL AFFILIATIONS

God's purpose for this Dispensation is clearly indicated in Acts 15:14, i. e., to "visit the Gentiles, to take out a people for His name;" I Cor. 1:21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe."

Christ clearly defines the work of the Church in this Dispensation in Matt. 28:19, 20, "Go ye into all

the world and teach all nations, etc;” Mark 16:16-18, “Go ye into all the world and preach the Gospel to every creature, etc;” also Romans 12:6-8.

The Scriptures clearly distinguish between the Church and the Gentile Governments. Christ says in Luke 22:25, “The kings of the Gentiles exercise lordship over them and they are called benefactors, but ye shall not do so;” John 18:36, “My kingdom is not of this world, if my kingdom were of this world then would my servants fight;” also Romans 12:6-19 and 13:3-4.

The destruction of all kingdoms of this world and the establishment of the Kingdom of Christ is clearly foretold in many Scriptures, as Dan. 2:44; 7:27; Psa. 2:9; I Cor. 15:24; Rev. 11:15. The Protestant Church today is eagerly grasping after the same authority which Christ rejected when tempted by Satan, Matt. 4:8-10, and which the Romish Church later accepted when offered under Constantine.

THE DUTY OF GENTILE RULERS. “For he is the minister of God, to thee for good, but if thou do that which is evil be afraid,” etc., Rom. 13:7-8; I Pet. 2:14.

The Duty of the Church Towards Governments.

- (a) To pray for them. I Tim. 2:1-2.
- (b) To pay tribute. Rom. 13:7.
- (c) To be subject to them. Titus 3:1; I Pet. 2:13.
- (d) To honor them. I Pet. 2:17; Rom. 13:7.

Nowhere in the Word of God is it expressed or implied that the Bride of Christ should participate in upholding the Governments of the world by voting. This is highly significant when considered in view

of the fact that the Scriptures clearly define the duty of citizens, parents, masters, servants, etc. Few people realize the privilege of a Roman citizen in Paul's time, and yet he born free with those privileges, does not once imply that the household of faith should participate in worldly governments. Man seems to be doing his best to disguise sin's presence in the world by trying to do away with the effect of sin with social, intellectual and temperance reforms, and at the same time is trying to studiously and purposely deny the fact of sin itself, and to ignore its only cure, which is Christ crucified. If the Church of Christ will hold to her one work of witnessing to the saving power of the Gospel, she shall be "a vessel of honor, meet for the Master's use." II Tim. 2:21. "For our citizenship, (commonwealth) is in heaven; from whence we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself." Phil. 3:20-21, R. V.

SANCTIFICATION DELINEATED

1. Sanctification—what it is.
2. Holiness and prophecy.
3. God's original design.
4. God's present design.
5. God's future design.
6. Provisions made for heart purity.
7. Sanctification as an act.
8. Agencies employed.
9. Man's part to do.
10. God's side of the work.
11. Sanctification as a state.
12. What sanctification as an act does.
13. What sanctification as an act does not do.
14. Where and when holiness begins.
15. When relatively completed.
16. When absolutely completed.
17. Entire sanctification and empowering inseparable.
18. The faith and practice of the Apostles.
19. How to obtain and retain the experience.
20. Purity and growth contrasted.
21. Entire sanctification and perfect love commended.
22. Saints declared to be sanctified, hence experiential.
23. The various terms and themes with scriptural proofs.
 - (a) Sanctification, and wholly sanctified.
 - (b) Heart purity.
 - (c) Cleansed from all sin.
 - (d) Life more abundant.
 - (e) Soul rest.
 - (f) Circumcision of the heart.

- (g) A way in the way.
 - (h) The more excellent way.
 - (i) Anointing, sealing (earnest of the Spirit).
 - (j) Baptism of the Holy Spirit.
 - (k) Grace of cleansing completed.
24. Summary and conclusion.

EXPOSITION.

1. Sanctification—What It Is.

Sanctification in an evangelical sense, means the act of God's grace that purifies, cleanses and makes holy the heart, affections and life of man, and alienates him from the love of the world and life of sin.

(a) Sanctification on man's part implies a complete consecration to God's service forever.

(b) Sanctification on the divine side is a perfect deliverance of the individual from the "carnal mind," "law of sin," "the old man," leaving nothing but the mind of Christ—"Knowing this that our old man was crucified with Him, that the body of sin might be destroyed (or done away), that henceforth we should not serve sin (or be in bondage of sin.)" Rom. 6-6.

2. Holiness in Prophecy.

"An highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it," etc. (Isa. 35:8, 9, 10; Zech. 14:20; Mal. 3:3).

3. God's Original Design

Was that man should be holy. "Let us make man in our image, after our likeness." "So God created man in His own image, etc." (Gen. 1:26, 27).

4. God's Present Design

Jesus said, "For their sakes I consecrate myself that they also may be sanctified in truth." (Jno. 17: 19 R. V.)

"And the very God of peace sanctify you wholly" (I Thess. 5:23.)

"As he which hath called you is holy, so be ye holy in all manner of living; because it is written, 'Be ye holy for I am holy'" (I Peter 1:15, 16.)

"Wherefore, Jesus also that He might sanctify the people through his own blood, suffered without the gate" (Heb. 13:12; I Thess. 3:13.)

5. God's Future Design.

"He that is holy, let him be holy still" (Rev. 22: 11.)

"Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power, etc." (Rev. 20:6; Eph. 5:27.)

6. Provisions for Heart Purity

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your conscience from dead works to serve the living God" (Heb. 9:14.)

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all, for by one offering He hath perfected forever them that are sanctified" (Heb. 10:10, 14; Rev. 7:14; Heb. 13: 12).

7. Sanctification as an Act

"As Christ also loved the church and gave Himself for it that he might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having

spot or wrinkle or any such thing, but that it should be holy without blemish" (Eph. 5:25, 27; Jno. 17:19; Heb. 2:11.)

8. Agencies Employed.

(a) The Body of Christ.—"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10.)

(b) The Word.—"That they also might be sanctified through the truth." "Thy word is truth" (Jno. 17:17, 19; I Thess. 4:3.)

(c) The Blood.—"And have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14; Heb. 13:12; Heb. 9:14; I Jno. 1:7; Gal. 6:14.)

(d) The Holy Spirit.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13.)

"Elect according to the knowledge of God the Father, through sanctification of the Spirit, unto obedience, etc." (I Pet. 1:2; Rom. 15:16.)

(e) Jesus Christ.—"He suffered without the gate that He might sanctify the people with His own blood" (Heb. 13:12; Heb. 2:11.)

(f) God, the Father.—"To them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1.)

"And the very God of peace sanctify you wholly" (I Thess. 5:23.)

9. Man's Part To Do.

"Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13.)

"I beseech you brethren by the mercies of God to present your bodies a living sacrifice, holy, well-pleasing to God which is your spiritual worship" (Rom. 12:1; R. V.; II Cor. 7:1; I Jno. 3:3).

"Purifying their hearts by faith" (Acts 15:9.)

"That they receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me" (Acts 26:18.)

Consecrate, submit, dedicate, commit, yield and faith are terms indicating man's part to do.

10. God's Side of the Work

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13; Jude 1; Heb. 13:12; I Pet. 1:2.)

A complete consecration brings us to the point or place where God can, and does sanctify us wholly as we exercise a living and appropriating faith in the means provided and the promise.

11. Sanctification as a State or Condition.

"Be ye holy for I am holy," indicates a state of being, or condition as, the effect of sanctification the act; or sanctification when completed as an act, brings man into a state of perfect holiness, being completely delivered from the "Carnal mind," "the law of sin," "the old man," "the body of death" and alienates him from the love and life of sin (I Jno. 2:15, 16; Eph. 1:4; Heb. 10:22; Matt. 5:48.)

12. What Sanctification Does

It destroys all carnality, the law of sin, etc. It removes tormenting fear and the inclination to sin. It intensifies our hatred to sin. (Rom. 8:2-8; I Jno. 4:18.)

It gives a sense of inward cleanness; a wider

measure of love; a closer communion with God; greater joy; an inward soul rest; a permanent peace. (Gal. 2:20; Rom. 5:5; Phil. 1:9; I Jno. 2:5; Matt. 11:29; Rom. 14:17; 15:13; Phil. 4:7; Acts 13:52.)

It prepares us for the baptism of the Spirit, which makes us perfect in love. (Acts 15:8, 9; Rom. 5:5.)

"That we might serve Him without fear in holiness and righteousness all the days of our life" (Luke 1:74, 75.)

Entire sanctification makes us morally pure or free from inherited depravity.

13. What Sanctification Does Not Do.

It does not remove human limitations; or physical intellectual infirmities. It does not make us infallible in judgment or conduct, but positively improves them. It does not exempt us from temptation, physical death, sickness or pain. It does not place us beyond the possibility to sin, but beyond the probability. It does not give us angelic, edenic, absolute or final perfection.

14. Where and When Holiness Begins

"Born again" means a new life. And that the new life, imparted in regeneration, is holy, no one can question. Paul to the church at Corinth says: "But of Him are ye in Christ Jesus, who is of God made unto us wisdom and righteousness and sanctification and redemption" (I Cor. 1:30).

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God." (I Cor. 6:11; Acts 26:18; Heb. 12:14). Yet Paul pronounces the whole church at Corinth guilty of division, and said: "Ye are carnal," pointing to the

fruits of their lives as a proof of his conviction being correct: envy, jealousy, strife, incest, disorder in public worship, irregularities at lovefeasts, going to law with each other before pagan courts, partaking of the holy Eucharist unworthy, etc. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17. The fruits of the carnal mind are named in part in Gal. 5: 19-21.

We are forced to conclude that the new birth—regeneration, forgiveness of sins, the quickening of the Spirit, justification by faith, brings us into the Highway of Holiness. But there is "A way" in the Way, and unless we get into it, we cannot keep from sinning; and the moment we knowingly sin we lose our justification. Hence the need of entire sanctification and the empowering.

15. When Sanctification is Relatively Completed.

The act of entire sanctification—death to "the old man," the removal of the "carnal mind," the "circumcision of the heart" is instantaneous and experientially simultaneous and inseparable with the baptism of the Spirit; because both are received by faith, which makes it instantaneous; and by the same act of faith, which makes them inseparable, and apparently simultaneous.

We can exercise this living, appropriating faith, only when we are fully, universally and forever consecrated to God. Hence, we have the following exhortations: "Yield yourselves to God as those that are alive from the dead (not penitent sinners) and your members as instruments (or weapons) of righteousness unto God." (Rom. 6:13.)

"Having these promises dearly beloved (not sinners) let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1 R. V.).

"Finally brethren (not sinners) be strong in the Lord and the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against the Spiritual host of wickedness in heavenly places." (Eph. 6:12 R. V.).

It is evident, when we put on the "whole armor of God" that the inward foe is cast out—wholly sanctified.

"Let every one that nameth the name of Christ depart from iniquity. Now in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor, and some to dishonor. If any man therefore purge himself from these, he shall be a vessel unto honor sanctified, meet for the Master's use prepared unto every good work" (II Tim. 2:19, 20).

The word of inspiration says: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

"And every one that hath this hope in him (not sinners) purifieth himself, even as He (Christ) is pure" (I Jno. 3:3). Other citations, I Jno. 1:7; I Thess. 5:23; Eph. 5:26, 27).

16. When Absolutely Completed

"For we know in part . . . but when that which is perfect (final redemption) is come, then that which is in part shall be done away."

"Now we see through a glass darkly; but then face to face. Now I know in part; but then shall

I fully know, even as also I have been known." (I Cor. 13: 9, 10 12. R. V.).

"For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may compare to the body of His glory, according to the working whereby He is able even to subject all things unto himself" (Phil. 3:20, 21. R. V.).

"We shall all be changed. For this corruptible must put on immortality Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory Thanks be to God who giveth us the victory through our Lord Jesus Christ." (I Cor. 15:51, 55).

"For if by the trespass of one, death reigned through the one; much more shall they that receive abundance of grace, and of the gift of righteousness, reign in the life through the one, Jesus Christ" (Rom. 5:17).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, etc." (Jude 24).

These scriptural references carry us to the resurrection of the holy dead (and beyond) when and where the participants shall be delivered from all the effects of sin, whether Adamic or otherwise—absolute completeness.

17. Entire Sanctification and Empowering Inseparable.

The moment we are wholly sanctified, nothing remains to disqualify us for baptism of the Holy Spirit; however, there is a distinction between Sanctification and the baptism of the Spirit; because

Sanctification as an act is a process of purification implying subtraction, while empowering, or the baptism of the Spirit implies addition, or bestowment.

(a) Terms indicating removal or subtraction:

Purge, purify, cleanse, sanctify, make holy, circumcision of the heart.

"From all your filthiness will I cleanse you."

"I will purge the dross and take away the sin."

(b) Terms implying addition or bestowment.

Filled with the Spirit, anointing, sealing, gift of the Holy Spirit, earnest of the Spirit, earnest of our inheritance.

"Behold I will send the promise of my Father upon you; but tarry ye in the City of Jerusalem until ye be clothed with power from on high." (Luke 24:49; Jno 7:38, 39; Acts 1:5; 2:1:4).

Sanctification, and the baptism of the Spirit, like pardon and regeneration, are inseparable; when we receive the one the other follows immediately.

"And God which knoweth the heart bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8, 9).

18. The Faith and Practice of the Apostles.

The church at Jerusalem on hearing of Philip's revival meeting at Samaria, sent Peter and John to assist, and "When they were come down prayed for them that they might receive the Holy Ghost; for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus." Then laid they their hands on them and they received the Holy Ghost" (Acts 8:14, 17).

"Have ye received the Holy Ghost since ye be-

lieved?" was the great apostle's pointed inquiry as he met the twelve disciples of Ephesus. The importance of the experience is made clear by the searching examination. On discovering the lack of this great experience he explained the significance or import of John's baptism, re-baptised them, and laid hands on them, "And the Holy Ghost came upon them and they spake with tongues."

The weakest possible construction that can be put upon this incident is, that it is possible not to receive the baptism of the Spirit in conversion.

"In whom having also believed ye were sealed with the Holy Spirit of promise which is the earnest of our inheritance, until the redemption of God's own possession unto the praise of His glory" (Eph. 1: 13, 14.).

"Earnest of Our Inheritance" is a very significant expression, meaning the first payment of our inheritance made by God to his legitimate child, legal heir; and a pledge of His faithfulness.

19. (a) How to Obtain Entire Sanctification and the Empowering.

Beyond doubt the cleansing merits lie exclusively in the shed blood of Jesus Christ, and that the baptism of the Spirit is administered by our Lord Jesus according to the promise of the Father through the virtue of the atoning blood. Therefore, we are wholly sanctified and endowed with the Holy Spirit by faith.

Scriptural Evidence.—"Purifying their hearts by faith" (Acts 15:9). "Which are sanctified by faith" (Acts 26:18). "By whom also we have access by faith into the grace wherein we stand" (Rom. 5:2). "That we might receive the promise of the Spirit through faith" (Gal. 3:14).

Faith is not the meritorious cause of our purification or the baptism of the Spirit, but we look to and lay hold of, and apprehend the merits of the provisions, and experience and enjoy them.

Obedience is an inseparable prerequisite to appropriating faith (I Pet. 1:22; Jno. 17:17:15:3; I Jno. 1:7).

Complete consecration brings us to the point or place where God can and does wholly sanctify and empower as we exercise implicit faith. Struggles are only evidences of doubts, stubbornness, fears or ignorance of the way. Struggles cease where faith begins.

(b) **How to Retain Them.**

"Thou standest by faith" (Rom. 11:20).

"The just shall live by faith" (Gal. 3:11; Rom. 1:17).

"We walk by faith, not by sight" (II Cor. 5:7).

"He that doubteth is condemned" (Rom. 14:23).

The moment we doubt our experience we lose our assurance and get into darkness—we receive by faith; we retain by faith. Obedience is only an evidence of our love and faith.

"Cast not away, therefore, your confidence which hath great recompense of reward," for "Now we live if we stand fast in the Lord."

Perfect obedience is the strongest evidence of faith, and the experience of heart purity and the anointing of the Spirit. "Show me thy faith without (or apart from) thy works, and I will show thee my faith by my works" (James 2:18).

"He that doeth the will of God abideth forever." "Whoso keepeth His word in him verily hath the love of God been perfected." "He that abideth in the doctrine of Christ, he hath the Father and the Son."

"In all things showing thyself a pattern of good works according as each hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." "Neglect not the gift that is in thee." Note Matt. 25:14-30.

20. Purity and Growth Contrasted.

Purity.—"Be ye holy." "Be ye clean;" instantaneous.

Growth.—Let us go on unto full growth; gradual.

Purification implies subtraction.

Growth implies enlargement, development.

Perfection in purity is effected by cleansing.

Perfection in development is attained by growth.

Perfection in purity is obtained by faith in the cleansing blood of Christ, which cleanses from "all sin."

"Full grown man" is developed by the proper and faithful use of the grace and gifts of God.

"Both He that sanctifieth and they who are sanctified are of one (all sprang from one) for which cause He is not ashamed to call them brethren" (Heb. 2:11).

"Grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:8).

"Perfect love casteth out fear" (I Jno. 4:18).

"Pray that your love may abound yet more."

"The Lord make you to increase and abound in love, etc." (I Thess. 3:12).

21. Sanctification, or Perfect Love Commanded.

"Be ye holy, for I am holy."

"Be ye therefore perfect, as your father in heaven is perfect" (Matt. 5:48). Let us "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1; Lev. 20:7; Heb. 6:1; I Pet. 1:15, 16).

22. Saints Declared to be Sanctified.

To them that are sanctified by God the Father and preserved in Jesus Christ, and called" (Jude 7).

"And to give you an inheritance among all them which are sanctified" (Acts 20:32).

"And inheritance among them which are sanctified by faith in me" (Acts 26:18; Heb. 3:1; 6:4, 5).

23. The Various Terms and Themes Used in Teaching Entire Sanctification with Scriptural References.

(a) Sanctification.—"This is the will of God even your sanctification" (I Thess. 4:3; II Thess. 2:13; I Pet. 1:2).

Wholly Sanctified.—"The very God of peace sanctify you wholly" (I Thess. 5:23).

(b) Heart Purity—"Purify your hearts ye double minded" (James 4:8). "Purifying their hearts by faith" (Acts 15:9; Matt. 5:8).

(c) Cleanse from All Sin.—"The blood of Jesus Christ his son cleanses us from all sin" (I Jno. 1:7; II Cor. 7:1; II Tim. 2:21; Heb. 9:14).

(d) Life More Abundant.—"I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10).

(e) Soul Rest.—"And ye shall find rest unto your souls" (Jno. 12:29; Heb. 4:3).

(f) Circumcision of the Heart.—"In whom also ye are circumcised—with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11). "But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, etc." (Rom. 2:29).

(g) A Way in the Way.—Isa. 35:8; "And a highway shall be there, and a way, and it shall be called

the way of holiness, etc." "By whom also we have access by faith into this grace wherein we stand, etc." (Rom. 5:2).

(h) The More Excellent Way.—"And yet show I unto you a more excellent way" (I Cor. 12:31). The more excellent way is found in I Cor. 13.

(i) Anointing, Sealing, Earnest of the Spirit.—"Now He which establisheth us with you in Christ, and hath anointed us is God; who hath also sealed us, and hath given us the earnest of the Spirit in our hearts" (II Cor. 1:21, 22; Eph. 1:13, 14).

(j) Baptism of the Holy Spirit, Filled with the Spirit.—"He shall baptize you with the Holy Ghost" (Matt. 3:11; Luke 24:49; Acts 2:4; 8:17).

(k) Grace of Cleansing Completed.

It is often difficult to condense a number of scriptures bearing upon a point in Christian experience to a phrase or term without doing violence to the import of the Word and leading to confusion in interpretation. An absurd and greatly misunderstood phrase is "Second definite work" as applied to consecration, heart cleansing, etc. A more intelligible term for the experience referred to would be "the grace of cleansing completed."

24.

Summary and Conclusion.

Justification, new birth or the new creation is effected by a living appropriating faith in the atonement made by our Lord Jesus Christ, through the shedding of His blood. (Rom. 5:1).

Preceded by a thorough evangelical repentance toward God, accompanied by confession of committed sins to God or man as the case may require, turning from the same and promising allegiance and fidelity to God. Justification is not effected by works or by obeying the ordinances, doing or not doing, but they

are evidences of our faith in, and love to God as a result of our justified condition.

Sanctification as obtained in justification is a cleansing away of the guilt of our committed sins and places the old man or carnal mind in the background leading up to where entire sanctification can be consummated.

Perfect holiness or entire sanctification removes the old man, carnal mind, the principle of sin. Entire sanctification is obtained by a living appropriating faith in the atonement of our Lord Jesus Christ preceded by entire submission and consecration to the will of God. Producing a condition of heart purity, soul rest (Resting undisturbed on the promises of God and without struggle, yielding universally to the demand and will of God) effecting a favorable condition for the development of the spiritual graces (I Thess. 5:23; I Jno. 1:7; Acts 2:4; Eph. 4:24, 25; Eph. 1:13).

Whereas, in the foregoing summary the subjects treated have evolved themselves into a condition, which is by some called a second definite work of grace, and

Whereas, the term "Second Definite Work of Grace" has led to abuse of the conditions of the developments of grace resulting in a subverting of the truth to the extent of wresting God's word; therefore be it

Resolved, That the term "Second Definite Work" should be modified and substituted by GRACE OF CLEANSING COMPLETED.

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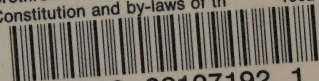
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